

APR 5 '37

# RELIGIOUS EDUCATION

A Quarterly Devoted to the Development of  
Character through the Family, the Church,  
the School and Other Community Agencies

APRIL, 1937



The Cleveland Convention

Program for the Annual Meeting of the  
R. E. A. What Can We Expect from the  
Cleveland Convention?

Church and State in Contemporary America

*William Adams Brown*

Religion and the Totalitarian State

*Victor S. Yarros*

What Would You Teach Pupils of High School  
Age with Respect to Religious Liberty?

*Archibald W. Smalley  
and W. H. Yarbrongh*

The Church—and the World Crisis

*Henry P. Van Dusen*

On the Psychology of War

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The Challenge of Reaction to Liberal Thought

*William Clayton Bower*

Adult Education and Federal Participation

*Clem O. Thompson*

Personality in an Unstable Society

*Donald B. Blackstone*

The Religious Educator as Counselor

*Wesner Fallaw*

Critical Reviews

Recent Books

# Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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LAIRD T. HITES, Editor



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ANNUAL MEETING OF  
**THE**  
**RELIGIOUS EDUCATION**  
**ASSOCIATION**

Hotel Allerton, Cleveland, Ohio

April 12, 13, 14, 1937

**Topic: *Education and Authority in Church and State***

**MONDAY, APRIL 12**

5:00 P.M.

Board of Directors Meeting

8:00 P.M.

**Growing Threats to Religious Liberty**

War and Religious Liberty

Clarence Pickett, *Executive Secretary, American Friends Service Committee*

The Economic Order and the Religious Order

J. King Gordon, *Traveling Secretary, Fellowship for a Christian Social Order*

The Significance of Religious Freedom in the Modern World

Claris Edwin Silcox, *General Secretary, Social Service Council of Canada*

**TUESDAY, APRIL 13**

9:00 A.M.

**Consequences of the Unwarranted Exercise of Authority in Church and State, on Those Who Yield and Those Who Resist**

The Political and Economic Domination of Personality

Clarence Pickett, *Executive Secretary, American Friends Service Committee*

Wilhelm Hubben, *Director of Religious Interests, George School, Pa.*

12:00 M.

Board of Directors Meeting

2:00 P.M.

**What Are the Problems of Religious Education with Regard to the Exercise of Authority in either Church or State?**

Examples of experience showing the problems both from the point of view of the educator and administrator and from the point of view of children and youth.

Examples of Experience Arising in Groups within the Individual Church School

C. Ivar Hellstrom, *Minister of Education, Riverside Church, New York*



**Examples of Experience Arising in the Development of National Programs**

Robert L. Tucker, *Minister for Methodist Students at Ohio State University*

**Discussion**

5:00 P.M.

Board of Directors Meeting

8:00 P.M.

**What Liberty Does Religion Require? An Evaluation of Current Experience from Three Viewpoints**

**Europe**

Henry Smith Leiper, *American Executive Secretary, Universal Christian Council*

**America**

Barnett R. Brickner, *Rabbi, Euclid Avenue Temple, Cleveland, Ohio*

**America**

Ernest Fremont Tittle, *Minister, First Methodist Episcopal Church, Evanston, Ill.*

**WEDNESDAY, APRIL 14**

9:00 A.M.

**Educating for the Exercise and Defense of the Liberty Religion Requires Techniques needed in Dealing with Children**

Edna L. Acheson, *Director of Religious Education, First Presbyterian Church, East Orange, N.J.*

10:30 A.M.

**ANNUAL MEETING OF THE ASSOCIATION**

2:00 P.M.

**Educating for the Exercise and Defense of the Liberty Religion Requires (continued)**

Techniques needed in Dealing with Youth and Adults

Walker M. Alderton, *Chicago Theological Seminary*

**Discussion**

4:30 P.M.

Meeting of New Board of Directors and Committees

6:00 P.M.

Fellowship Dinner

8:00 P.M.

**How Shall Individuals and Churches Meet the Unwarranted Exercise of Authority?**

George Johnson, *Director, National Catholic Welfare Conference*

F. Ernest Johnson, *Executive Secretary, Department of Research and Education, Federal Council of the Churches of Christ in America*

Abba Hillel Silver, *Rabbi, The Temple, Cleveland, Ohio*

*Note:* Group meetings or luncheons for various purposes may be arranged by writing to Mr. O. M. Walton, Chairman of the Committee on Arrangements, 1010 Hippodrome Building, Cleveland.

## THE RELIGIOUS EDUCATION ASSOCIATION

### The Significance of the Annual Meeting

The R.E.A. is one of the troublers of Israel. Its function has always been to stir around on the frontier of social issues, to think and talk and agitate. It is not an action group. It has no program and wants none. As soon as other bodies take up the cudgels for ideas the Association has been clarifying, the Association abandons that field and moves into another of current importance.

So will it be at the Cleveland convention. We shall think out loud. About what?

Well, about education and authority in church and state. Four of the world's greatest nations are bound hand and mind and mouth by relentless authorities—military, social, economic, religious. In those four nations freedom of conscience and of action is gone—except freedom to agree unreservedly with the powers that control the destinies of the state, whether they be right or wrong.

In the United States, advocates of regimentation under totalitarian forms of government, both fascist and communist, are employing every artifice of propaganda and social pressure, even physical force, to draw us into their diverse camps. Perhaps we shall be forced to go. Which way, even the wisest of us does not know. *We do know*, however, that we are under pressure from every side, and that democratic liberties, in religion and education especially, are in danger.

Nobody is actually doing anything about it. Nobody knows what to do. The R.E.A. does not know; therefore it has taken up the problem for study. At Cleveland we shall face these issues squarely, at the points where they impinge upon personality, and shall try to think our way through to a better understanding of the problem.

When, and if, the issues do become clear, and significant action groups develop programs and techniques to handle them, the R.E.A. will pass on to other things.

## WHAT CAN WE EXPECT FROM THE CLEVELAND CONVENTION? \*

### *Bluff*

HUGH HARTSHORNE

Most claims to authority are sheer bluff. This is true in all sorts of leadership relations. Only innocence or weakness enables the one who claims authority to get away with it. In human relations are there any absolute authorities? The mere fact that we can ask the question implies that there are not. There are practical authorities, for the most part assumed, as noted. These are debatable and changeable. What does transparent honesty imply regarding assumptions of authority as exercised by

one person over one or more others, or by one group over others, or by a group over its own members? And what implications are there both for the content—the ideas, habits and motives—of religious education and the processes by which these are acquired? Let the children once ask: "By what authority?" and we are lost unless we can tell them the truth without bluffing.

The coming conference ought to help us to straighten out our own thinking on these problems.

### *Let the Convention Wrestle With Political Totalitarianism*

GEORGE A. COE

We should stick to the topic as Dr. Hartshorne defined it last April—the present and potential conflict between Church and State—not float off into the problem of authority in general. Let us not generalize our thinking so far that we lose the "punch" of immediate issues.

1—Let us identify and catalog the encroachments upon what we regard as the sphere of religion or of conscience, particularly encroachments in countries that are neither fascist nor communist. This will amount practically to unearthing one phase of the drift towards fascism. Abundant material exists in judicial decisions,

new laws, administrative acts, social pressures, waves of opinion, activities of the police, and illegal violence.

2—These encroachments are rationalized by idealizing the State. We must define the assumptions that underlie this rationalization, and we must prepare ourselves and others to be on guard against merely specious forms of loyalty.

3—We need to think about how we can counteract and defeat specific encroachments. This convention might itself initiate actual resistance.

4—Our own assumptions as resisters of political totalitarianism need to be defined, and our various standpoints need to be compared with one another with a view to the utmost possible cooperation.

5—Public-school education for citizenship now comes freshly into view. What shall the State teach with regard to itself? This question has not been canvassed, I believe, by any convention of educators.

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*\*Editor's Note: The Editor invited a number of thoughtful members of the Association to answer this question: "What can we really expect from the Cleveland meetings?" Their answers are given here, just as they came to the desk.*

## *Let Us Be Realistic at Cleveland!*

STEWART G. COLE

Our problem is "Education and Authority in Church and State." We must not assume that contemporary forces encroaching unduly upon the rights of personality are solely the agents of the State, while conditions contributing to the favorable development of personality are the singular expression of the Church. To consider the problem of the preservation of personality values as a Church-State conflict is to confuse the issue and oversimplify it. And yet, that is the pattern of thinking that prevails in many religious circles. The Church is right! It supports and emancipates persons! The State is slipping! It needs to recover a due regard for the sacredness of personality by

resorting to more democratic principles of government!

Rightly do we repudiate efforts on the part of the State to regiment individuals in terms of the "divine right" of government. Do we at the same time approve the principle of the "divine right" of the Church? Are not ex cathedra authority in Roman Catholicism, biblical, theological or sectarian tests of fellowship in Protestantism, and culture-conscious control in Hebraism as clearly hostile to democracy in religion as are fascist appeal, communist violence, loyalty oaths, hundred per cent Americanism in our civic economy?

Let us be consistent at Cleveland!

## *What Are the Implications?*

W. A. HARPER

1. The State can allow more liberty with respect to internal questions than it can with reference to issues involving its relation to other states. The Bill of Rights guarantees liberty within the group, until relations to other peoples (meaning other states) become acute. Then the liberty of speech, of assembly, and the other elemental rights of persons, become circumscribed, since the State knows no law equal to self-preservation.

2. The Church insists that we must obey God rather than man, and interprets government as man-made. Here is a head-on collision. What is the individual to do? He can obey the State and go to war. He can stand on his duty to obey God, and face imprisonment or the firing squad. Whatever he does, he should not pose as a martyr, but should take it "on the chin."

3. Church and State are separate in America, and there is no likelihood that they will fuse. Does this mean the separation of education and religion also? Yes, as to formal instruction in the ideologies and practices of religion. No, as to informal education in religious values.

And of the two, education of the informal type is far more efficacious.

Tribute is paid to the force and value of informal education in Thrasher's book *The Gang*, 1936 Edition\*, page 265, from which we quote: "The effective education of the boy, so far as the development of character and personality are concerned, takes place far more vitally outside the school-room in those informal contacts which escape conventional supervision. These are periods of freedom—much more effective than the formal contacts that are presumed to be the truly educative ones."

We can therefore expect to arrive at clarity of thinking and definiteness of concept in these matters. Perhaps we have been insisting on non-essentials in our clamorings. Perhaps we should from now on insist on religion as primary in informal education, where the State does not presume to function and where the Church has been, to say the least, relatively impotent. Do we not need to think through the implications of this understanding?

\* University of Chicago Press.

## *The Convention Should Yield—*

A. J. W. MYERS

—A clear understanding as to conditions in other nations regarding the exercise of authority and force over minorities, and over the mass of citizens in government, industry, education, and religion.

—Information as to conditions and to tendencies in this nation in government, industry, education and religion, which threaten freedom of conscience, on which true life depends.

—Information into the processes of character development in the individual,

and into the part played by authority and freedom in the development of strong, balanced lives.

—Inspiration and insight as to what religious and educational forces may do through educational processes to conserve liberty and foster the development of free, self-directing, constructive members of society; and to promote such changes in society itself as will make it increasingly favorable to the production of the more abundant life.

## *Attend the Convention!*

E. J. CHAVE

### *WHY ATTEND?*

1. The topic presents a critical social issue confronting leaders of religion and education—"Education and Authority in Church and State."

2. Outstanding stimulating speakers will be present—men who have the ability to present ideas, and to guide careful thinking.

3. The R.E.A. fellowship represents leaders in the fields of religion and education who need to understand each other, and to do cooperative thinking.

4. We are at a time in the reconstruction of our organization when there are great possibilities for extension of our work.

5. Society needs guidance by groups of people who will take time to think together on problems blocking progress.

### *WHO SHOULD ATTEND?*

1. Those who want their profession to be something more than routine stereotyped tasks.

2. Every member who can possibly finance the three-day pilgrimage to Cleveland.

3. Leaders in religion and education

who now are not members but who could add strength to our fellowship.

4. Those who can profit by talking over interests and problems with others who are liberal and progressive.

5. Those especially who have felt the power and worth of the R.E.A. in past years and who want to see the Association become once more a pioneering and aggressive movement.

### *HOW ATTEND?*

1. By planning for it.

2. By getting others who should go with us—leaders in religion and education—to share expenses and to go with us in a car or caravan.

3. By getting the institution with which we are employed to help finance the trip as a worthwhile investment in religious education.

### *PREPARE FOR IT!*

1. Read up on the topic. Bring some ideas.

2. Think over the issues which might engage our attention next year.

3. Talk it over with others. Drop a friend a line and urge him to be there.

## CHURCH AND STATE IN CONTEMPORARY AMERICA

*Some Questions Raised by a Recent Survey of Church and State\**

WILLIAM ADAMS BROWN\*\*

### THE SITUATION DISCLOSED BY THE STUDY

There has recently appeared a volume on the relation of Church and State in America which sums up the results of a study which has been carried on for a period of six years by a Committee of representative Christians appointed by the Federal Council. The study has revealed a growing extension of the control of the state over areas of life and thought which have hitherto been regarded as the primary concern of individuals and social groups.

This extension is a world-wide phenomenon. While it is most apparent in those nations which either through dictatorships or other forms of centralized government have vested in the central government control over all phases of the life of the people, it appears also in democratic peoples in the assumption by government of functions hitherto discharged in other ways. While the causes of this extension are in part personal and transient, due to the emergence of powerful personalities under the strain of economic and political crises, they are in the main of a permanent nature. The most important are the increased power which modern science has put into the hands of individuals and groups and the closer contact between peoples which has been made possible by modern methods of transportation. This concentration of power and increasing unification is likely to increase rather than to diminish, and if we are wise we shall shape our policy accordingly.

While there is always danger in the extension of power, by whomsoever exercised, there is nothing in the enlarging activity of the state as such to alarm us, provided the aims which the state sets itself are worthy aims and the methods it follows in pursuing them are consistent with the freedom which is essential to an effective Christian witness. The growing concern which the governments of many countries are showing for the provision of social security, the relief of unemployment, and the more equitable distribution of wealth is all to the good. What is disturbing in the present situation is that in many cases these laudable ends are combined with others less desirable, and are pursued by methods which are not only inconsistent with a proper regard for the liberty of the individual citizen, but are pursued without regard for similar aims and needs in other nations. Even in countries like our own, where democratic methods still prevail, tendencies are at work which may easily develop dangerous similarities to those which we see illustrated in the dictatorships of Europe.

It follows that, in any study of the relation between church and state, we must keep clearly in mind the concrete situation with which we are confronted in any particular case. Sociological discussion of the relation between church and state in the abstract will carry us but a very little way. What we see are churches and states with differing historic traditions and ideals, and we must approach our problem from the firm ground afforded by our own particular tradition. While the principles which should govern the relation of church and state are no doubt the same everywhere, the application which these principles should take in a particular case may be infinitely various. In a totalitarian state

\*BROWN, WM. ADAMS, *Church and State in Contemporary America*. Scribners, 1936, 360 pages, \$2.75.

\*\*Research Professor Emeritus in Applied Theology, Union Theological Seminary, New York City.



such as the Soviet Russia or the Nazi Germany of today, the duty of the church may be one of unqualified resistance. In a democratic state like our own, a large measure of cooperation may be both possible and desirable.

This warning against losing ourselves in abstractions applies equally to the discussion of the church. While in its ideal the church is one, and earnest Christians in every country are conscious of ties which bind them to their fellow-Christians of other lands and make them one spiritual communion, it is yet true that in its outward institutional life the church meets us in the form of a number of independent and autonomous bodies with different traditions, ethos, and forms of government. These differences, as well as the corresponding differences in the case of states, affect our problem and make it necessary in each case to take our departure from a particular historical and ecclesiastical situation.

Nor is this all. For churches, like states, are composed of persons who differ among themselves both in their ideals and in the methods by which they attempt to realize them. These persons, or at least many of them, are at the same time members both of the church and of the state. This dual relationship complicates the situation in many ways and makes our problem in large part educational, namely, that of forming such attitudes on the part of members both of state and of church that harmonious and helpful relations will become possible.

It follows, therefore, that in any study of the relationships between church and state we must begin at home. It is here that our most pressing problems arise, and here alone that we have sufficient data to make a helpful approach possible.

Yet, while this is true so far as it goes, it does not go the whole way. For we reach the heart of our discussion of the relation of church and state only when

we see that neither in state nor in church is it possible to remain within the boundaries of nationality.

It is not possible in the state because the economic relationships of mankind are such that what one nation does affects the welfare of others. The ideal of a self-centered people may be attractive to some minds, but it is incapable of realization, as we found only too clearly in the last war. Either we must discover some way to adjust the relationships of the nations amicably, or we shall see that adjustment taking the form of war. And what war means in the world that modern science has mechanized, recent events in Spain show us with ever-increasing clarity.

What is true of the state is a *fortiori* true of the church. In theory, the idea of a self-contained state presents no inherent impossibility. But the idea of a self-contained church, whether along national or along denominational lines, is a contradiction in terms. It belongs to the idea of Christianity that it is, in ideal at least, the universal religion. What is the concern of Christians anywhere must therefore, in the long run become the concern of Christians everywhere. Here, too, the newspapers give us an illuminating commentary as they record the experiences of our fellow-Christians in Russia, in Germany, in Mexico, in Spain, and in Japan.

It is only when we face these wider relationships that we can adequately measure the seriousness of the differences which separate us, or appreciate how much more is involved in achieving a united church than the merger of separate denominations into larger units of more inclusive character. It has become a commonplace to say that what we seek is unity, not uniformity. But what this means in detail it is possible to discover only by a process of experimentation in which, by frank discussion in an atmosphere of goodwill, the underlying convictions which unite Christians across all differences of denomination or party



become apparent. It is the significance of democracy, both in state and in church, that it makes such a frank discussion and adjustment possible; while dictatorships, however speciously advocated and rigidly enforced, can produce only a surface unity which makes no place for change except by revolution.

This analysis of the differences which meet us both in state and in church forces us back to those underlying qualities in human nature which reveal themselves in all phases of man's social life, and which explain both the necessity of institutions and their limitation. Man, as we see him in the world today, is a composite being. In his bodily structure, and to a large extent in his mental make-up, he is a child of nature, subject to her laws, and limited by the qualities with which she has endowed him. As a spiritual being, responsive to ideals, he is transcendent of nature. Conscious of freedom to create (and to destroy), he can set no limit to his aspirations, but is forever following goals that outrun the possibility of present attainment. Along both these lines he is a growing being, responsive to new ideals, and in a ceaseless process of readjustment to his changing environment.

This dual character of man as a being inhabiting two worlds is reflected in the institutions he has created. They, too, are body and soul; a set of laws and traditions that give definiteness to conduct and put limits to activity, and an unseen spiritual world apprehended by faith alone—an ideal commonwealth, a new republic, a city of God. They, too, are in constant process of change, a process frankly recognized and provided for in democracy; denied and concealed in autocracy, but present none the less, all the more perilous because of its concealment.

This dual relationship to the seen and the unseen, with the manifold tensions to which it gives rise, while most familiar to us in the church, is found to some degree in all human institutions. It is found in the family, as appears in

the fact that marriage may be regarded both as a contract and as a sacrament. It appears no less in the state, which is not only a legal institution operating under forms of law but, to many an ardent nationalist, an unseen, transcendent reality to which man's highest loyalty is due. This, and this alone, explains the passion with which, in many countries, the contest between church and state is being carried on. What we are witnessing is not a conflict between the religious and the secular. It is the strife of two religions.

It is in the light of this brief analysis that we must now approach the relation of church and state in our own country, as our study has revealed it to us.

#### BEARING UPON THE PROBLEM OF CHURCH AND STATE IN THE UNITED STATES

While, as we have seen, the separation between church and state as it meets us in the United States does not of itself solve all the vexed questions which may arise as between church and state, the form which that separation has taken with us gives those who are seeking to work out the best relationship a very real advantage.

For one thing, the separation took place long ago under conditions of goodwill on both sides and was neither intended by the representatives of the national government, nor understood by the churches, as an act unfriendly to religion. It left large freedom to the individual states to deal with the problem of the relation of religion to government as each thought best, while the friendly attitude of the federal government toward religion was recognized by the institution of a day of national Thanksgiving, by the appointment of chaplains for Congress and for the Army and Navy, and by the decision of the Supreme Court to the effect that the United States was a Christian nation. Moreover the democratic tradition of free speech has made it possible to deal with various difficult questions as they have arisen in a friendly and cooperative

spirit. So much has this been the case that the Roman Catholic Church, in spite of its commitment to a different theory as to the ideal relation of church and state, has found conditions in the United States favorable to its own growth, and has cordially accepted them as satisfactory, at least for the present.

On the other hand, the situation presents certain disadvantages which it is important to keep clearly in mind. For one thing, the growing social interest of the churches, together with the fact that from the point of view of the state the churches are voluntary societies whose membership overlaps that of other societies interested in cultural and welfare aims, makes it easy to lose sight of the distinctive function of the church. It explains why, to many of our European visitors, accustomed to the principle of the national establishment of religion, the church seems to be simply one among other social clubs reflecting the general mores of the community, a position frankly accepted by some of our contemporaries. One of the significant by-products of the crisis in Germany and in Russia has been that it has vividly called attention to this danger of acute secularization, and led not a few American Christians to raise the question how far, without our knowing it, something similar may have been happening to us.

That this is not an imaginary danger the present state of our public education makes abundantly clear. Here, the separation of church and state has had by-products never contemplated by the fathers of the republic. Not only is no place made for the formal teaching of religion in the public schools in which the great majority of the children of this country are being educated, but in many high schools, colleges, even state universities, there is no provision for religious teaching. This is a situation never contemplated in the early days of the republic, and it is producing a generation that, so far as its philosophy of life is concerned, is largely pagan.

The danger is all the more acute be-

cause many of those who hold aloof from the church still retain many of the traditions and sentiments formed under Christian leadership. It is easy to conclude, therefore, that these traditions and sentiments need no religious foundation, but can flourish as well in a purely secular state.

We may take Professor Dewey as a symbol of this widespread secularization of education. Here is a man who is regarded by the teachers of America as their foremost representative, a man who has done more than any other single person to break down the purely academic conception of education and to maintain that the school ought to be a miniature section of life. Yet, in his program for the school, Professor Dewey has no place for religion other than as a synonym for that loyalty to ideals which is common to all good men and is equally compatible with adherence to any one of the historical religions or to none.

It follows that the chief function of the church in its relation to the state must be one of education, or, in other words, of creating those attitudes and opinions which will make the Christian attitude toward life prevail over such wide areas as to make its application to specific social situations possible.

In saying that the chief field for the influence of church upon state should be that of education, it is not meant that the church has no political rights or duties, but only that these are ordinarily secondary. Even when an issue must be made in the political field and victory has been won, the gain will not be permanently secure until it has been translated from the field of politics to that of education. Our recent experience with prohibition is a case in point.

But the church that would teach effectively must first see clearly. Here the present situation leaves much to be desired. Both in the field of theory and in that of practice, we find deep-seated differences concerning which we need to come to a common mind. These differ-

ences have to do both with the true function of the church in society, and also with the way in which that function can best be discharged.

So far as the function of the church is concerned, there is general acceptance of the principle that the church has the responsibility not only of caring for the religious welfare of individuals but of setting standards for society, and this all along the line—political and economic, as well as social in the more conventional sense. On this point, with one conspicuous exception, all the American churches, Protestant and Roman Catholic, are agreed. Nothing in the study is more instructive than the evidence assembled of the striking similarity of attitude of all the leading denominations on this point. The exception is the Lutheran Church, which, while jealous of maintaining the independence of the church as against interference by the state (note, for example, its position on parochial schools), leaves the state final control in such matters as social legislation, race relations, war and peace, etc. On all these matters it is content to make its influence felt by indirection.

If there is general agreement as to the goal, there is widespread difference of view as to the ways to be taken in reaching it. The differences on this point range all the way from those who would have the church sponsor a definite social program, such as pacifism or socialism, to those who would confine the advocacy of the church to specific measures of clearly moral implication to be determined as occasion may arise. On the whole a survey of the social activity of the churches through the last two decades shows a decidedly opportunistic character. We see radical groups within the churches trying with more or less success to win those responsible for action to advocacy of their own position. On the other hand we find the rank and file either actively opposing, or if not opposing ignoring, the position which those who claim to speak in their name have taken.

What impresses one most as one concludes a survey of the social activity of the churches is its abstract and academic character. We hear much of what ought to be done, little of what can be done, less of what has been done. There is no more crying need before the church of today than a careful survey of what has actually been accomplished in implementing the ideals to which the church is committed and analyzing the obstacles both within and without the church which explain why, with so noble a cause, progress should have been slow.

Thus, from whatever angle we approach the subject, the importance of the church's educational responsibility in the social sphere becomes apparent.

This educational activity must be exerted upon the representatives of both state and church. The reason for this is the fact that in both cases we face a divided public opinion.

The difference on the part of the representatives of the state appears not only in the differing attitudes taken by different departments of the government (e.g., the Department of State and that of the Army and the Navy on the question of the church's advocacy of peace), but also in the differences which exist between individuals within the same department. A noteworthy example is that of the Supreme Court in the *Macintosh* Case, which divided five to four on a matter of vital concern to the churches.

In like manner, the differences on the part of the representatives of the churches appear not only in the fact that different denominations hold different views of the true function of the church in relation to the state (e.g., the contrast between the position of the Lutherans to the other Protestant bodies), but that even in the same denomination we find widespread differences of view (cf. the result of the recent Congregational questionnaire on the subject of war and peace). These differences rob the pronouncements of the churches on social questions of much of their force and explain their comparative lack of influence.

We may illustrate these differences in the case of war and peace, a subject which is at present in the center of attention. Here we are dealing with a subject which enlists deep-seated conviction, and as to which the churches have been carrying on an active propaganda. Yet the results have been disappointingly meagre. This has been due in part to the fact that much of the peace work of the churches has dealt with symptoms rather than with underlying causes, partly to the fact that even in the realm in which the churches have been active they have not been of one mind. The cleavage between the absolutists and the relativists, present in all phases of the contemporary social situation, is particularly apparent here and affects the attitude of the church all along the line: e.g., to the conscientious objector, to the chaplaincy, to the question of sanctions and the like.

One reason why it is difficult to get a categorical answer to these questions is the ambiguity of the term "church." The church, as we have seen, is at once a body with legal rights and civic responsibilities, and at the same time a spiritual society. So far as it is the first, it is difficult to see how the church can refrain from using political methods. Where fundamental rights are concerned, such as the right of free speech, the right of self-government, or the right to a place of meeting, the churches, like other corporations organized under state law, must use political methods in the defense of their political rights.

But in the higher and more important matters with which the church is concerned, the bringing of Christian principles to bear upon the whole of life, the church must rely upon the free assent of individuals or groups whom it seeks to influence. This is what is meant by saying that the responsibility of the church is primarily educational, taking that word in its comprehensive sense to in-

clude all phases of the educational process, research, teaching, personal witness by word and life, and the contagion of example. While the field of that education must be as wide as life (and hence must include missionary activity), it must begin at home. A unified and instructed church is the *sine qua non* of a unified and Christian society.

#### SUMMARY AND CONCLUSIONS

To sum up, the function of the church with reference to the state is primarily an educational function. It is its responsibility to create such an attitude on the part of the representatives of church and state alike that the ideal of a Christianized society may be put at least one step forward.

In this process of education the place to begin is with the church. So long as the churches themselves are divided in their ideals and in their activities, their influence upon the state will be negligible. Our first task, therefore, must be to rethink and to reformulate our Christian message and to win our own people to its acceptance.

But this message will be significant in the measure that it is translated into act. In the field of social Christianity an ounce of example is worth a pound of precept. No more important duty is laid upon the Research Department of the Federal Council than to assemble all available information concerning Christian ideals that have been made effective in practice. Nothing could do more to confound the pessimists and to hearten those who are almost persuaded.

For of all the gifts the church has to give, the greatest is the gift of faith. Among the many voices that bid us despair, should be heard from the Church a clear note of faith and hope. If one were to choose a text for the next two years it would be this: "With man it is impossible, but with God all things are possible."

## RELIGION AND THE TOTALITARIAN STATE

VICTOR S. YARROS\*

IT HAS been proclaimed from thousands of forums and pulpits in recent years that our age is one of moral chaos and intellectual confusion. The old western religious-ethical synthesis, built on the foundation of the Bible, no longer commands sincere respect, and to many has lost all meaning. No new synthesis has as yet been developed. In the realm of politics, admittedly, there has been widespread and profound reaction; the ideals of two centuries and of modern science have been rejected with scorn and contempt. Liberty, democracy, faith in human personality, reason as the guide of social life—these cardinal principles, cherished by generations of liberals and humanitarians, have been mocked and cynically violated. Peace is declared to be the aspiration of weak, decadent, sentimental groups. War is glorified, as is brutal tyranny.

This is the picture. At least, it is the picture many Americans have formed of religion and the state in contemporary Europe. What is the explanation of this astonishing phenomenon? Where is the supposed influence of religion, of instinctive morality, of traditional culture?

In this short paper, no attempt can be made to give a complete answer to this grave question, but some hints may be thrown out regarding the apparent decline and impotence of organized religion in contemporary Europe, particularly in Hitler's Third Reich and in Soviet Russia.

### RELIGION IN SOVIET RUSSIA

It should be stated with the greatest possible emphasis, at the outset, that in Russia religion—as we understand religion—has not “failed.” It has not failed, because it never really existed. The Orthodox Church was an ally, often a tool,

of the autocratic and reactionary state. The masses of peasants and workers have never been intelligent Christians; they have been ignorant pagans, and their so-called religion has been sheer superstition, devoid of all vitality and significance. They have never distinguished between gross superstition and thoughtful acceptance of certain basic beliefs or assumptions. Educated men and women in Russia have been agnostic and atheistic for generations. The most devout of Russian Christians, Count Tolstoy, was excommunicated by the church and all but exiled by the state. He insisted on a living, working religion, for to him Christianity meant a noble, good life inspired by the injunctions and clear teachings of Jesus.

To repeat, Russia's liberals and progressives have had no affection or sympathy for the Orthodox Church. They treated its leaders with cold indifference. They knew they could expect no support from the church in their fight for civilization, for representative government, for constitutionalism and uncontrolled education. The advanced radicals, the revolutionaries, openly denounced the church and its formal, institutionalized, dead religion. Bakounine's *God and the State* expressed their attitude.

When the czarist regime collapsed, as the inevitable result of its corruption, inefficiency and stupidity, only a few of the younger church leaders evinced any appreciation of the logic of that event or any willingness to cooperate with the moderate friends of a new order. The majority of the church leaders were utterly bewildered and paralyzed. The masses did not, for a moment, turn to them for light and help. The feeble provisional government of Kerensky, Milukov and other temperate radicals, failing to respond to the peremptory demand of the masses—demand for immediate peace and

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for land—fell, the victim of a policy of delay, opportunism and compromise at a time which brooked no compromise. The Bolshevik chiefs—Lenin, Trotsky, Stalin, Chicherin, Litvinov, and the rest—were atheists, but not one of them, in their anti-religious policies, intended to antagonize and oppose *essential, ethical Christianity*. What they bitterly opposed was the sort of sham Christianity which the Russian church represented—a compound of ignorance, bigotry, obscurantism and hypocrisy.

Indeed, when George Lansbury pleaded with Lenin for a tolerant and fair understanding of the Christianity of Jesus and the first apostles, the latter said: "George, go home and convert the *British* to that type of Christianity; then, come back to me and complain of my treatment of the Christian church."

What Lenin said years ago, Stalin and all the Bolshevik or Communist chiefs would say today, were they asked to explain *their* attitude toward religion. They will tell you that they are interested in deeds, not in words; in practical matters, not in abstractions; in ways of life, not in phrases which no one even thinks of translating into laws and institutions.

They will ask you, in all seriousness, whether there is not more essential, genuine, primitive Christianity in social security, in equality of opportunity, in human solidarity, in universal education, in the abolition of exploitation, in industrial justice—the things Soviet Russia has worked for and done much to promote and establish—than in the pious professions of European and American Christians, so-called, who hate labor unions, combat the New Deal, maintain huge sweatshops, obstinately cling to child labor, and defend dishonest and fraudulent speculation in foodstuffs and in corporate bonds and stocks.

If, say the Bolsheviks, the good life, the life of justice, fraternity and peace, is Christian, why do not the Christian peoples take steps to abolish the economic and social evils which make that life im-

possible, and why do not the Christian churches vehemently and indignantly condemn those abuses?

True, the Russian Communists do not use the word religion. They think the suggestion that they are "religious without knowing it," rather naive. They are, they maintain stoutly, guided by *science*, not by anything properly called religion. They are convinced that Socialism and—eventually—Communism will supersede capitalism—a system which, according to them, has outlived its usefulness, is definitely bankrupt, and cannot possibly reform itself or solve the problems which, unsolved, must lead to periodic crises, upheavals and wars as well as revolutions. In other words, socialism and communism are *fitter* than capitalism and can scientifically demonstrate their superior fitness. Thus, according to the Bolsheviks, scientific economics, scientific sociology and scientific history amply and abundantly justify the repudiation of capitalism and plutocratic government, and no religious thesis or hypothesis of any sort is needed to strengthen the case against the present systems or that for the new, the evolving, the emerging social order.

It should be understood that the Russian Communists, in forbidding the teaching of religion, the publication of religious books and the restoration of schools of religion, do not *admit* that they are illiberal and undemocratic. They take the position that such teaching would be a sheer waste of time, energy and capital. As well, they say, teach cannibalism and astrology! Let the dead bury the dead, they argue. Let the older persons worship in the churches that still stand; there is now no interference with such worship, and even ridicule of religion is frowned upon. But there is probably no future for empty, perfunctory, formal and inconsequential religion in Russia. What with purely secular education, the rapid march of technological improvement, the emphasis on science and the atmosphere of realism and pragmatism ceaselessly being built and nourished by the Marxian Communists

and Socialists, there is not the slightest chance for the revival of sheer dogma and barren belief. Should any group or groups in the Orthodox Church return to primitive, essential Christianity—the Sermon on the Mount, for example, or the Golden Rule—the Communists would not only refrain from persecuting them, but would claim them as converts and adherents.

It cannot be too often reiterated that Soviet Russia, governed in fact by the Communist party, is not a totalitarian and authoritarian state in the sense in which Germany, or Italy, is such a state. The Russian Communist claims no divine authority for the State; he does not insist on absolute obedience to a dictator who speaks for the omnipotent State; he does not idealize government or centralized authority. He believes in the individual, in the maximum of local and regional freedom, in "home rule." He aims at the decentralization of government and the economic system. The new Soviet constitution recognizes even the right of secession from the Union. It also guarantees the inviolability of person and of the home. It renders the judiciary independent of the executive and of the bureaucracy. It recognizes the rights of free speech and free assembly.

If these promises are redeemed in spirit and to the letter, Soviet Russia obviously will not continue to be totalitarian and authoritarian. The conviction of impartial and sound observers is that, provided Russia is permitted to work out her destiny and her ideals, and is not attacked wantonly by the Fascist and imperialistic powers who dread the very word Communism and would like to crush the Russian experiment, these pledges and reforms will be redeemed in full. Under such conditions, a religious revival would be possible, but it would be a revival of the same spirit which inspires and animates the Communists of the Lenin and Stalin type. Disinterestedness, loyalty, devotion to the general good, simplicity of life, high thinking, contempt for vul-

garity, ostentation, enervating luxury and degrading pleasure, would mark that revival. *It would not be a revival of anything Russian churches have ever exemplified or inculcated.*

#### RELIGION UNDER THE REICH

Turning to the German Third Reich, the present irrepressible conflict between the churches, or the more courageous religious leaders, whether Protestant or Catholic, and the Hitlerized or Nazi State, is easily explained. The church in Germany has been very different from the church in Russia. The German church has for centuries appealed strongly to the common man. In it he has felt intellectually and spiritually secure; through it he has struggled for moral integrity and personal worth. Prince and peasant alike have felt the German national church an integral and satisfying element in German culture. German pagans, at least until they attached their wagon to Hitler's star, formed a rather ineffective minority of the population.

The rebellion of the German people against the rest of Europe was no accident. The Russian revolution was a popular uprising against intolerable conditions originating *within Russia*. The German revolution was directed against a world, *outside Germany*, that was seeking to destroy German self-respect. Hitler happened; Hitlerism, the wild rebellion against an unfair world, was inevitable. But more of this later.

Hitler, unlike Ludendorff and others, professes the Christian faith, but he favors what he calls "positive Christianity." Of course, he has never defined that phrase. Several of his followers—men who occupy high positions—are pagan, and frankly acknowledge the fact. They even indulge in grotesque and meaningless pagan ritual and ceremonial. These are barbarians in religion, and are not worth discussing seriously. But there are also so-called German Christians, who believe in the God of the Bible, but are driven by their rabid anti-Semitism—stirred to a



flame by persistent state propaganda—and their malice and hatred toward the Jews, to rewrite the Scriptures, and somehow to dodge the irresistible evidence it affords concerning the part played by the Jewish race in the development of the Christian faith. These German Christians deny the divinity of Jesus. He was not, they say, the son of God, except in the sense in which Hitler, too, is the son of God. Therefore, Hitler's teachings are as sacred as, if not more sacred than, those of the Nazarene. Moreover, some of them claim to have discovered that Jesus was an "Aryan," not a Jew. The Jewish apostles, especially Paul, must be relegated to obscurity and insignificance. The Christian faith owes too much to the apostles, and the squirming anti-Semitic Nazis are bound to eliminate them.

There are millions of enlightened Germans who regard these insanities and absurdities with dismay and amazement. These Germans refuse to stultify themselves, to subordinate their conscience and religion to the Hitler State, to surrender their children to the wild leaders who have denatured and emasculated science and history in the interest of the Nazi creed—a patent compound of ignorance and folly, designed to revive a sense of national worth at whatever cost.

These cultivated and self-respecting Germans may win or they may lose; if they lose, they will suffer martyrdom and seek refuge in the catacombs. History will repeat itself, the gospel of force will triumph for a time on the surface of life, only to discredit itself and be buried amid woe and disaster. The stars in their courses fight for righteousness, and no national madness, or the madness of a class, can defeat the trends and forces that make for justice, humanity and solidarity.

Those the gods would destroy, they first make mad. The pretensions of the Nazi State are reckless and preposterous. Its political and social creed is taken, as some one has aptly said, "from the garbage can of history." Its efforts to sup-

press or distort truth and the methods of truth would excite laughter if the results of these efforts were not so bitter and so tragic to Germany and to the civilized world.

The long view forbids pessimism and despair of the gifted and vigorous German people. The Nazi State cannot and shall not wreck religion and civilization. The German churches will be purified and uplifted by the conflict with paganism and false Christianity of the Hitler-Rosenberg variety. The German who is capable of independent thinking knows that nothing could be more *positive* than the gospel of Jesus and his early disciples. Indeed, it is the positiveness, the radicalism, the uncompromising character of that gospel which offends and alienates the Nazi leaders. How can the Nazi State justify its principle and its methods in the light of the New Testament? The answer is simply, it cannot. Everything about it and in it tramples upon the positive and explicit teachings of that document. If the New Testament is right, Naziism is hopelessly and totally wrong. If Hitler is the accepted moral and social leader, Jesus is rejected.

But, after all, the question is, How are we to *account* for the rout of religion, reason, science, philosophy and sanity in Germany? Certainly the Third Reich is not an accident. Millions of Germans have deliberately abdicated and surrendered to the Dictator, although they knew from his own wild writings what he intended to do with power in the foreign as well as the domestic field. What explains the desperation by these millions of their great intellectual, moral and religious leaders of the past, and their enthusiastic crowning of Hitler? How can they read Goethe, Kant, Schiller, Lessing, Richter, the Von Humboldts, and many others, and then swallow the irresponsible ravings of the Nazi philosophers with their doctrines of blood and iron and the Aryan Superman?

No; Hitlerism is no accident. But, then, Napoleon was no accident. The excesses of the Terror produced Napoleon

and his destructive regime. The outcome of the World War and the (perhaps inevitably) harsh Versailles Treaty contributed to the gradual decline and fall of liberalism and sanity in Germany, and gave Hitler's psychopathic personality and uncivilized temperament a chance to win his successive political victories. A just and reasonable peace is a rare thing, and the severe, unfair kind of peace spells *revanch*, or another war, sooner or later. Hitlerism is the product of a series of blunders in Germany and outside of Germany.

#### THE LESSON TO BE LEARNED

The opponents of Hitlerism in Germany—and their name is Legion—and in the rest of Europe have several momentous lessons to learn from post-war developments in politics, economics and religion. Of course, Hitlerism cannot endure. It is too barbarous, vicious and irrational. But its collapse, when it comes, probably as an incident of a catastrophic war, should be followed by the deliberate adoption of measures designed to render impossible the recurrence of the same appalling phenomenon. Leaving politics and economics on one side, what particular lesson or lessons should truly religious and conscientious people everywhere endeavor to translate into policy and action?

First, that the Church must not identify itself with and depend upon the State. The American ideal, a free Church in a free State, is the only sound and safe ideal for Europe. Despite tradition and habit, the churches in Europe, as elsewhere, must demand complete independence under the law. Special privileges, tax exemptions, subsidies, and the like, involve dependence, and the totalitarian and authoritarian State cannot concede independence to any other institution of power. It will insist on supremacy, on control, on "unity." It will do with the churches what it does with the press, the radio, the universities and the schools. It will forbid and punish teachings that clash with its own notions and ideology.

Disestablishment, in a word, is the condition of moral freedom. Hitlerism, like the recent amazing drama in Great Britain, which ended in the abdication of a weak but well-intentioned king and emperor, proves the wisdom and necessity of disestablishment. Disestablishment, to be sure, does not always mean escape from State tyranny and State persecution. But it does mean *greater freedom to resist tyranny* and greater opportunity to expose and indict the usurping State.

In the second place, Hitlerism, with its futile and hypocritical professions of belief in "positive" Christianity, has dramatized the need of courage, candor and consistency on the part of religious leaders and religious educators. Religion divorced from life; religion afraid to face and criticise governments and outworn institutions plainly inimical to the essence of religion; religion satisfied with Sunday sermons, rhetoric and a little charity; religion which prates of the Brotherhood of Men as the corollary and deduction from the Fatherhood of God and *does nothing for the ideal of brotherhood*; religion which ignores, or acquiesces in, glaring evils and abuses flowing directly from love of pelf or love of power—*this* sort of religion is worse than no religion at all.

Let each religious group search its own heart and ask itself what its religion means to it in terms of *conduct*, individual and social. Let it, in the words of William James, determine the "cash value" of its creed. What is Judaism in these terms, and what Christianity? Such terms as righteousness, love, justice and mercy must have definite practical meanings, and must find application in industry, in business, in the professions, in government.

When religious leaders and moral guides resolve to face their real tasks and problems, religious unity cannot fail to emerge on a basis of significant and progressive action.

The authoritarian and totalitarian State would find insurmountable obstacles in

its path were society and the churches founded on the rock of genuine social morality, consciousness of brotherhood, and the *practicability* of goodwill and co-operation. The recrudescence of paganism would be impossible were religion vital, sincere, aggressive and effective.

In the third place, youth, ever ardent, ever adventurous, ever athirst and intellectually curious, will turn to Fascism and autocracy, to black shirts and brown shirts, and suffer itself to be made an instrument of oppression and violence, unless better, finer, nobler, sounder principles and ideals are offered it in competition with the gospel of war, force, cruelty

and savagery. The religion which gives youth nothing worthy to do, nothing to fight for, nothing to command its devotion and loyalty, nothing positive and alluring, will leave it utterly indifferent—nay, contemptuous and hostile.

The modern world daily realizes the value of science and technology. It will not accept any religion which does not, likewise, furnish impressive evidence of its value, importance, glory and beauty in its influence upon the life of the masses of men and women. Myths, symbols, metaphors, dogmas, abstractions and sterile beliefs furnish no such evidence.

## WHAT WOULD YOU TEACH PUPILS OF HIGH SCHOOL AGE WITH RESPECT TO RELIGIOUS LIBERTY?

### TWO PUBLIC SCHOOL MEN

#### I

ARCHIBALD W. SMALLEY\*

ONE difficulty in presenting ideas based upon religious liberty in public high schools, financed as they are by the community and managed by a popular board of education, is not usually realized by the general public, indeed by any one not actively engaged in teaching. Even in the field of the exact sciences it is still not possible to teach all that is certainly known, and which it is desirable to pass on to the next generation. Much more true is this in the field of politics and other social studies. *The community will not stand for it.* It will not stand for full treatment of civil liberties, let alone religious.

What shall be presented in the classroom is determined not by the most advanced and enlightened families in the community; not always by the average family; but often by the least progressive

parents and citizens. Why is this so? Because that which is taught in the classroom is reported out to the city or community. The reporters are children. We all know how easy it is for adults to misunderstand the plain meaning of a public speaker. For whatever reason, the most astonishing misunderstandings arise, even among persons who have gone far in their schooling. How much more true this is when the hearer is an adolescent is not generally realized. Occasionally a pupil more or less deliberately misrepresents facts in order to shield himself from feared consequences, or to gain some other end. Often, through inability to understand what is said or done in the classroom, he reports the most surprising alterations of the truth. He has not had the experience in life to interpret correctly, and sometimes he does not have the power to weigh words and grasp the real mean-

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ing of what he hears.

One such report in a home may tie up a program of the school, or at least may make trouble for the school with the school board and the community, trouble which it will take much time and effort to set right, weakening the position of the school and of the principal in the eyes of the citizens. This may happen even if the teacher is one of long experience and good judgment. It has occurred when a teacher used one word which was ill-chosen, or susceptible of more than one interpretation. For this reason, which is not generally recognized, the school often lags behind in the treatment of social issues, instead of leading.

In my opinion, it is not wise to allow sectarian groups to organize within the school. To allow one, such as Protestant or Catholic or Jewish, may mean trouble, even if it is known that all would be permitted. It is no business of the public school to promote such groups, or even to take a census of the religions represented within the school, any more than of the political affiliations of the pupils. It should permit freedom of discussion in class and club, without such organization into groups. It should permit and encourage assemblies and other school exercises designed to break down barriers and remove prejudices at present existing among creeds and religions. Brotherhood Day, celebrated in the school as well as in the church and synagogue, can be made to stress the American principles of justice and tolerance, helping, in the words of Newton D. Baker, "to moderate and finally to eliminate a system of prejudices which disfigures and distorts our business, social and political relations."

I do not believe it is best to have a separate course in religious liberties as such, or even in civil liberties. Observe the significance of the time element. It takes time to work out the content of a new field of instruction, and to get the books which are almost essential to fair progress. This has been made clear in the past whenever a new field of instruction

has been introduced. During such a period of time the public may well become antagonized to the whole project for the reason already given. Moreover, at first, the new subject will not have dignity or standing in the eyes of the pupils or of the other teachers in the school. There is a long hard pull till it comes to a final full acceptance by community and school.

It seems best to handle the subject of religious liberties as it comes up naturally in other classes, and to feel one's way towards a possible separate presentation in the future. Here the teacher of social studies has a special duty and opportunity, but the English teacher, and occasionally the science and foreign language teachers, especially those who handle biography, have an opportunity which should not be neglected. We have only to mention such topics as the efforts of Ikhnaton in ancient Egypt to secure a change in the religion of the people to monotheism; the life and death of Socrates, with the charge brought against him that he was corrupting the morals and religion of the youth of Athens, a charge which later generations have changed into a eulogy of a man who was in advance of his times; the tolerance of all religions by ancient Rome for so many centuries, and the reasons for its change in policy; the intolerance of the Christian church thruout much of its history.

This last problem has to be handled carefully, for many persons can not take the objective attitude, and at once resent anything which reflects upon or discredits the church or the religious views which are theirs, forgetting that all institutions change, and that none can claim immunity from past mistakes and from evidence of immaturity.

This brings us to a last thought, the need of the right kind of teachers. What kind of teachers do we need? In addition to other qualifications, which will readily occur to the reader, some of which are always emphasized by employing school boards, I believe there should be one which has to do with the subject under discus-

sion, but which at present is not required by any school board. I refer to a participation in the life of the community, a contact with men and women in other walks of life. Such participation is sometimes explicitly forbidden by the authorities; at best it is tolerated; yet in my opinion it should be expected of every satisfactory teacher, if not actually required.

The community has too frequently insisted that a teacher shall not display activity, or even show an interest in politics, in government and governmental policies, in present-day history and civics. In one breath it orders him to keep out of such participation in life, and at the same time finds fault with him for not being familiar with the actual conditions of real life. Yet, if teachers could take part fully in the life of the community, without fearing that they would jeopardize their positions, and without creating the fear that they are trying to spread propaganda in the schools, in the end they would gain the respect of the community, and its confidence. Their good judgment would keep them from making mistakes of presentation and of emphasis in the classroom.

Judgment of this kind can not come merely from reading and thinking, or from interchange of ideas with their fellow-teachers. It must come from contact and interchange of ideas with men and women of judgment in other walks of life. From such a change in the relation of the teacher and the community would spring teaching better in every way, and in particular in an unimpassioned and judicial presentation of the facts of religious and civil liberty of a kind to command the respect of the community. The day must come when, in speaking of a teacher as a public servant, we shall have in mind the thought of service only, and not of servility.

The American ideal and aim is liberty of conscience, of belief, and of worship. This, however, is in opposition to the age-old tendencies of human nature to give precedence to belief rather than to conduct, and to try to force others to our own way of thinking. Religious liberty is tied up with freedom of thought, of speech, and of conduct in the social, political, and scientific fields. All stand or fall together.

## II

W. H. YARBROUGH\*

FOR a number of years I have conducted a class in the teaching of history by actually presenting history as a content subject to a group made up of high school and college students. High school students take the same content work for high school credit that the college students take for college credit. The college group meets an extra period a week for discussion of theory and criticism of methods and materials used.

I teach identical facts about religious movements in history to the class, and from actual experience I have observed that high school students grasp the idea of tolerance far more readily than college students. The high school students are

not so easily disturbed over new viewpoints. I would teach, *and I do teach*, the same ideas of religious liberty to high school students that I teach to college students. I see no reason for there ever being an age limit in training away from dogmatism.

The need for teaching the truth to high school students was brought out in a forceful way a few years ago by a twenty-four year old boy in my college class in European history. Two reports had been given. One had discussed the admirable side of the people of Turkey; the other, the discreditable side. At the close of the class period, this boy came to me and said, "Mr. Yarbrough, I do not know what to think now. I have never heard a good word spoken of the Turks before. My father

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died two years ago. Until then he told me what to think at all times. While I am in Peabody, will you tell me what to think?" This boy's high school education was very deficient because he had not been taught either tolerance, religious liberty, or the art of thinking for himself.

One of the gravest accusations brought against our institutions of higher learning is that these institutions tend to destroy the religious faith of young people. This accusation is too often true. The danger would be greatly lessened, however, if high school students were made acquainted with the different faiths and the different religious viewpoints and trained to evaluate fairly and conscientiously problems of religion.

The high school student should be so trained that different viewpoints along any line would not disturb him. The student should not feel that he has to accept a new viewpoint or condemn the person who holds a view different from his. It is the duty of the schools to instil in the minds of high school boys and girls the philosophy of Voltaire and Jefferson on the need for tolerance. Voltaire said, "I wholly disagree with what you say but will defend to the death your right to say it." Jefferson said, "I tolerate with the utmost latitude the right of others to differ with me without imputing to them criminality. I know too well the weakness and uncertainty of human reason to wonder at its different results."

I teach my boys and girls that the Protestant Reformation was not entirely a religious movement. It had an economic and political basis as well as a religious one. I teach them that the nobles of Germany were ready to join Martin Luther in his fight with the Church because they wanted to get the political power away from the Church and at the same time capture the vast wealth of the Church. I have my students read statements from Luther such as the one he made when the Peasants revolted in 1525. In that address Luther said:

"It is better that all the peasants be killed than that the princes and magistrates should

perish. Therefore whoever can should smite, strangle, and stab, secretly or publicly, and should remember that there is nothing more poisonous, pernicious, and devilish than a rebellious man. Just as one must slay a mad dog, so if you do not fight the rebels, they will fight you, and the whole country with you."

Luther realized that the nobles would be of greater help to him in his controversy with the Church than the peasants would be.

I also try to show that we have to interpret Luther's statements in the light of the times in which he lived. He was acting in keeping with the ideas which prevailed in that age. The poor man at this time received very little sympathy from the higher class. He received about the same consideration that our slaves received only a short while ago. In 1857 the Supreme Court of the United States ruled that the slave had no rights which the white man had to respect.

Some years ago the daily papers carried a news item that the Mohammedans were sending missionaries to the United States. A minister replied to the article in a sermon in which he said he thought that the government should pass a law forbidding such practices. A high school student asked what I thought of the minister's proposal. I stated to the class that I thought the Mohammedans had as much right to send missionaries to us as we had to send missionaries to them. I then quoted a statement from Dr. Julius Mark, a broad-minded Rabbi of Nashville, Tennessee, in a great lecture on "Why I am a Jew". The passage quoted was:

"I am a Jew because while I am loyal to my own religion, I have the most profound respect for the beliefs of others. My religion teaches me that the righteous of all nations have a share in the world to come. *And I believe it.* Whether a man belongs to the Synagogue, the Cathedral, the Church, the Mosque, he need not worry about his soul, provided he lives a righteous life on earth."

President Harding said that the most discouraging thing that came to him during the first year in the Presidency was the manifest attitude of religious intolerance among many people. The school has no greater mission than that of breaking down this unnecessary form of bigotry.

In order to break down prejudice and hatred, it is a good plan to have high school boys and girls study the beliefs of some of the great religious faiths of the world. A few years ago I asked some students to look up the good points of the Hindu and Mohammedan religions. Good points are the only ones we should look for in the other fellow; at least, I get that viewpoint out of my religion. One student brought in a report in which Gandhi had summarized the Hindu religion. The student's report follows:

"The Hindus advocate and practice temperance in eating and drinking. They advocate chastity and truth. They believe that a man's duty is to serve his neighbor. They believe in the equality of all mankind. They believe in the equality of all the great religious faiths of the world."

The student who reported on the Mohammedan religion said:

"Their religion teaches that there is one God, that men should honor their parents, that they should help the poor, protect the orphans, keep their contracts, give full measure, and weigh with a just scale. He must abstain from strong drink and must pray five times a day."

The similarity of these teachings with those of other great religions was obvious.

A few years ago a high school girl made a report in which she recounted the dreadful way in which the Presbyterians had been persecuted. She had just read a book describing conditions some four hundred years before. She gave a dark picture of the cruelty of the Catholics in the persecution of the Protestants. I asked the girl if she knew that John Calvin had a man burned at the stake for disagreeing with him on the meaning of the Trinity. I tried to lead the class to see that all religious people were intolerant at that time. I always try to get the children to understand that we have to judge people in their

viewpoints in the light of the times in which they lived. A Catholic girl wrote me a note the next day as follows: "Yesterday's class struck me as very unusual. I appreciated the discussion on Catholicism and admire the attitude taken by you. I believe the children, as a whole, have a better understanding of the people of our faith and are better prepared to give us the benefit of the doubt."

I encourage high school students to read statements from men like Thomas Jefferson who had a burning zeal for religious liberty. I especially try to get them to read his statement in a letter written to John Adams on April 17, 1780, in which he said:

"It is error alone which needs the support of the government. *Truth can stand by itself.* Difference of opinion is advantageous in religion. Millions of innocent men, women, and children, since the introduction of Christianity, have been burnt, tortured, fined, imprisoned; yet we have not advanced one inch towards uniformity. I must ever believe that religion substantially good which produces an honest life, and we have been authorized by One whom you and I equally respect, to judge of the tree by its fruit. Our particular principles of religion are a subject of accountability to our God alone. *I inquire after no man's and trouble none with mine; nor is it given to us in this life to know whether yours or mine, our friends' or our foes', are exactly the right.*"

As teachers of boys and girls, I believe that we should teach our students, while they are young, to think, to feel, and to act toward other people as they would want other people to think, to feel, and to act toward them. We should instil the viewpoint of a great teacher of the long ago who admonished us to get ourselves right before we become too disturbed concerning the faults of our neighbor, regardless of where he may live, or what his race may be, or what his religion may teach.



## THE CHURCH—AND THE WORLD CRISIS

### *The Oxford Conference*

HENRY P. VAN DUSEN\*

#### I

NO ONE who tests the pulse of contemporary feeling can have failed to note signs of a reviving interest in the Church. For some years, it has been possible to summarize the attitude of youth toward Christianity in two phrases—steadily deepening interest in religion, steadily deepening indifference to the institutions of religion.

To these two characteristics, a third must now be added—a feeling-out after "The Church." Not after the existing churches as many have known them, to be sure—the Northern Presbyterian Church of Pinville, western South Carolina, or the "Christian" Church of Miller's Crossroads, glaring defiance across its four corners at three other "Christian" congregations of various breeds. But after *something* which can be suggested only by the word "The Church." As the Archbishop of York remarked when he was here a year ago, "It is no accident that, certainly in the country from which I come, and as I have been assured in this country also, the minds of students who are seriously considering the Christian faith are becoming more and more occupied with the question of the Church." What is the deeper meaning of this turning toward "The Church"?

#### II

In part, it is clearly a reaction from individualism. Modern Protestantism has tended to foster the conception of the "big minister" in a "big" church, thundering from a "big" pulpit final wisdom on all manner of thorny topics—historical, literary, economic, political, as well as religious. To the finest young men coming into the ministry today, this

whole ideal is without appeal. They would cast the minister's role in humbler dimensions within the great corporate pilgrimage of the Spirit which is the Church. In the same fashion, despite the plague of dictators, individual omniscience in religion is at a discount today. We have come out of a time when every man was his own theologian, every minister his own interpreter of final truth, every arbitrary whim of individual inspiration an absolute authority for that life and for others within its power. The day of the solitary monarch of truth has passed.

In part, the turning toward the Church is one phase of a reviving interest in worship. And this is among the most unmistakable features of the contemporary scene. Here, also, trends among youth have been prophetic. For some years, students whose theological conviction is of the flimsiest, who disdain the churches as they have known them, and whose intense concern is the practical salvaging of a distraught society, have been crying out for "worship." This leads to the Church—the only fully satisfying locus of worship as well as a treasure house of materials for worship.

In part, it springs from a rediscovery of the riches of the past. Or, more accurately, a "feeling out after" such a rediscovery. Not a few Christians today, and they among the more mature, seek a firm grounding for Christian living, not within the life of modern culture, or even of the traditional Protestantism in which their parents were brought up, but in the rich, deep stream of cumulative experience which has flowed down nineteen centuries toward us. They would find a place within that tradition and drink deep of its wisdom and its faith.

But there is a far deeper spring of the contemporary reaching out toward "The Church." If it is partly a reflection of

\* Secretary of the American Advisory Council of the Oxford Conference on Church, State and Society, 1937.

the dominant temper of the times, it is also an instinctive defense against the supreme menace of the times. In a day of mounting totalitarianism, when men's minds, their consciences and even their lives are more and more conscripted in servitude to the nationalistic State, how shall those things for which we most care—freedom of speech, tolerance, spiritual liberty, world brotherhood—survive, unless they secure a more effective champion which will, if need be, stand resolutely over against the State and every pressure of organized coercion in defence of the life of the spirit? And where can such a champion be discovered—convinced, experienced, indomitable—unless it be the Church? A recovery of the Church is a necessity for the life of religion in our day. More than that; it is a necessity for the survival of civilization. Speaking from the perspective of Europe, Canon Barry has recently written:

"In the face of the mighty drive toward Fascism, individual religion is helpless. Christianity can barely survive amid the intolerant blizzards of mass rule, such as threaten its existence, save as a society conscious of itself and organized by its own transcendent allegiance. Nothing but a revival of the Church can withstand the usurpations of Caesarism."

And Francis Miller with an eye upon world horizons adds:

"The controlling historic forces of our generation are militantly hostile to and have won a complete victory over forces working toward a community of nations. In the world of 1936, there is no world community apart from the Christian Church."

### III

In a dozen areas, conflict or tension between Church and State is acute today. Most notably, of course, in Germany where a brave band of both Catholics and Protestants continues to offer the only effective resistance to a reign of force which would require obedience to its every command and substitute worship of the nation in the person of its Leader for worship of God through the community of his Church. But, also, in Spain where the issues of civil conflict are intensified and confused by a reactionary and schem-

ing Church. Likewise, in Mexico where worthy religion today suffers ill-repute because of the false and corrupt religion of yesterday. And, always, in Russia where the official philosophy is still committed to anti-religion, if not to persecution and extirpation of religious faith. There is hardly a corner of the earth where the Church does not stand face to face with the State—either as the encrusted guardian of a decadent order, an enemy of progress, or as the redoubtable champion of mankind's most dear-bought values, a bulwark against retrogression. And in many lands, the situation is confused.

Let us not suppose that the United States is free from such issues. Here, also, surveying the country as a whole, the Church is aware of a tightening grip of state and municipal government upon its liberties. Especially is this true in the area of most intimate concern to us—education. Through the imposition of loyalty oaths upon teachers, through censorship of teaching and textbooks, through a compulsory R.O.T.C., through threats to rescind privilege of tax-exemption, and through other measures, pressure increasingly is exerted to bring the teaching and influence of the Church into conformity with the will of government. And, where the same liberties are threatened in secular institutions, such as public schools and state universities, often it is religious leaders who are fighting most intelligently and resolutely the battles of freedom and truth.

Meantime, in every great area of social relationship—in industry, in racial contacts, in international affairs—tension deepens, passion and unreason mount. There are encouraging signs here and there; but no one would question that the general prospect steadily darkens; serious conflict threatens more and more imminently in each of the danger zones of social life.

### IV

In the face of this situation, what is the Christian Church, or rather, what are

the many Christian churches doing?

In July, 1937, in the colleges of Oxford University, four hundred carefully selected delegates from the churches of every continent and every principal branch of Christendom except Roman Catholicism will spend two weeks in intensive conference. Their general subject will be "The Church, the State, and Society." They will examine—(1) the nature of the Church—what it is, what is its authority, what should be its influence upon social and political affairs; (2) the nature of the State—what it is, what is its authority, what measure of obedience it may demand from its subjects or members; (3) Church and State—their respective functions and rights, their proper relations with each other. Then they will go on to consider the three most burning issues before the Church today—(4) Church and State in relation to education; (5) Church and State in relation to industrial society; (6) Church and State in relation to the international order. Under these six headings, every crucial question which confuses and baffles Christians as to the relevance of religion in the world crisis will come up for careful study and discussion. The effort will be to discover what is the true Christian view, how far Christians throughout the world see eye-to-eye, and, finally and most important, how the common convictions of Christians may be made actually effective upon the tragic and menacing agonies of our contemporary society.

The Oxford Conference has been summoned by the Universal Christian Council for Life and Work, a body representing the Protestant and Orthodox churches of the world which grew out of the famous Stockholm Conference of 1925—the first official representative gathering of the churches of Christendom in over a thousand years. To it will come able and experienced Christian minds from all over the world. But it will not be a meeting of "oldsters" only. Youth will be there—on the floor of the conference as regular delegates, and, to the number of one hun-

dred, in specially reserved places as associates. Not less than twenty of these will be Americans, chosen out of the Student Christian Movement and the various youth organizations of the Churches. And the Oxford Conference will be vital preparation for a great world gathering of Christian Youth called for Europe in the summer of 1939.

Almost more important than the Oxford Conference itself, however, will be the careful and intensive preparation which is preceding it. Already, for more than two years, Christian scholars around the world have been hard at work on the questions to be considered—digging down to the roots of the issues, discovering why Christians differ, asking why the Church seems so impotent to avert catastrophe.

The preparation for Oxford, however, will extend far beyond the ranks of scholars and church leaders. All over the country, groups will be responding to the demands of the crisis and seizing the occasion to study the tremendous issues involved. To aid them, materials have been prepared for personal study and group discussion.\* Here is an opportunity for leaders of religious education, not only to take part in a resolute effort of the Christian Church to salvage society, but also to think through to their roots the disasters which menace that society.

The Oxford Conference will drive a landmark in the life of the Church. It may bring important aid toward the rescue of our civilization.

\* 1. THE CHURCH AND THE WORLD CRISIS. Study-outline. By Charles H. Corbett. 15c

2. CHRIST'S WAY AND THE WORLD'S (with Discussion Syllabus). By Henry Smith Leiper. 75c

3. CHURCH, COMMUNITY AND STATE; A WORLD ISSUE. By J. H. Oldham. 25c

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4. CHRISTIANITY—AND OUR WORLD by John C. Bennett. 50c

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Order from Universal Christian Council for Life and Work, 287 Fourth Avenue, New York, N. Y.

## ON THE PSYCHOLOGY OF WAR\*

LAIRD T. HITES\*\*

SOME of my friends are pacifists. A few are militarists. I am neither. Just now, in our college, the pacifists seem to have the ear of the student body. At least they are more outspoken.

A very interesting case can undoubtedly be made for world peace, and for pacifism as an instrument toward achieving that end, on sound psychological grounds. No one has, as yet, developed the case. Most of the addresses on world peace that have been made in our college have been defensive and emotional. They are protests against the war system, correctly charging against it untold costs in death and misery, as well as enormous property wastes; accompanied by emotional declarations of a pacifist sort—"I won't! I won't!"

Very little attempt has been made in our college to understand those elements in human nature that make for war under the present inadequate organization of world society, or that could make for peace under some more adequate organization.

To understand the psychology of peace we must understand the psychology of war. Because I believe that a sound psychological explanation can be made for militarism, as well as for peace, I welcome this opportunity to serve as an *Advocatus Diaboli* and speak on the psychology of war. I shall make the case only so strong as the facts of psychology seem to warrant. Shall we not hope that some other person may develop the interesting study that might be presented on the psychology of peace.

In this brief address I shall endeavor to clarify four points, placing principal emphasis upon the first of the four:

1. That international war results from psychological drives that are basic to human nature, at least in the present stage of social development. As a result, war is probably inevitable, at least until further world-wide social progress has been made.
2. That the same psychological drives and impulses which provoke men to war are fundamental to all the finer achievements of civilized life.
3. That pacifism, in the present state of things, cannot prevent war, but, if successful among us and not also among the other Great Powers, would likely provoke war.
4. That organizations to promote both militarism and pacifism in the United States are desirable, for each tends to serve as a check upon the excesses of the other.

Let me begin by relating two stories, true stories that actually occurred. In the good old days we had a large brick ash pit in our back yard that served several families. By the close of winter it would be full to overflowing with every manner of trash. Each spring we would have a glorious cleaning out. The wagon would come with a man and a spade, we boys would gather round, and the fun was on.

Buried deep in that ash pit, living in apparent security, were always a dozen nests of rats. The inhabitants of those nests were living quiet, and, to themselves at least, inoffensive lives. They had built comfortable homes. They had mated and produced young. They had always been safe from attack, as far as the memory of the oldest inhabitant of Ratville could recall. Long continued prosperity had lulled them into a sense of false security. All the gods of the tribe were apparently protecting them—until the representatives of a "superior race" appeared who wanted

\*An address delivered first before the American Student Union of Central Y.M.C.A. College, Chicago, and later before other groups.

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their territory. (As I copy this manuscript, Ethiopia comes so clearly to mind, and will not down.)

Then came the boys and the man with the spade. Eagerly we watched for the first nest to be broken open. As it appeared the grown and half grown rats would scamper. With old brooms and sticks we pursued them. Some would cower in a corner, till we poked them out. Others stood up on hind legs as if to protest the outrage, but we unfeelingly struck them down. Occasionally a robust fellow would rush us furiously and try to attack. Sticks would flash and feet would stamp, and never did a single one of the enemy escape. Then came the tiny fellows, little, helpless creatures groping blindly around in the hollow of their ruined home. They were so cute and so helpless. Their very helplessness touched our hearts. And so the youthful warriors would gather them up, stroke them gently and take them home—where hard-hearted adults promptly drowned them or fed them alive to an unfeeling cat.

One can always carry an analogy too far, of course, and I have no desire to make that pedagogical blunder. But I have thought many times of those childhood experiences and tried to understand them. They so clearly illustrate the psychological nature of a predatory war. Let me suggest some of the psychological principles involved in this war of boys against rats. They suggest the nature of a war that men wage against men, or nations against nations.

So far as the boys were concerned, it was glorious fun and excitement. War always is, at least in the earlier stages. When it becomes bitter, it is too late to stop. Of course we got dirty. Frequently we were struck by our own sticks. Some of us were bitten. But it was great fun to poke a cowering, trembling rat out of a corner and then beat him to death; and it was still greater fun to catch one that was trying frantically to escape and strike him down. And when one tried to fight back, how excited we became! It was

a glorious war of extermination, and we were on the winning side.

Not once did the question arise in our youthful minds whether even a rat might have a right to live. Do rats, one of the more intelligent of the lower animals, ever have rights? Do human enemies, in the midst of a war? What did the Cossacks think of the Jews they hunted down in a pogrom? What did the Turks think of the Armenians they had come to despise? What do the Russians or Nazis think of the traitors they periodically "liquidate"? What did our American forefathers and pioneers think of the Indians against whom they fought? Extermination, under the conditions which prevailed, seemed the entirely proper course—to those on the winning side. And if not extermination—well, what did the Allies think of the Germans, and the Germans think of the Allies, during the days of the terrible war?

Perhaps the adults who ordered the pit emptied gave a thought or two to the rats. Of course, these adults did not do any of the fighting: they simply ordered the dirty work done and paid the bill. Their principal interest centered in the ash pit itself. They wanted it cleaned out, because it was economically and aesthetically useful to them. A nice, clean ash pit made the yard look so much more attractive—and it could be used to real advantage. Then, too, the rats were becoming a nuisance. Why, they were so brazen they even dared to appear in the light of day! Abominable members of an inferior race! Yes, the rats had to be exterminated, or at least driven away. The only way to do it was to break up their homes, to slaughter them mercilessly, male, female, and young. This suggestion always arises in the excitement of a vicious war. Of course, the adults did not think *much* about the rats, nor did they think in terms of brutality. To kill them just seemed the natural, the right thing to do.

About the same time the ash pit was cared for, an episode occurred which



showed what men will do under conditions of war hysteria. In those same days the Spanish-American War was fought. Round-eyed, one night my older brother rushed into the house and told us that a man was being hung on the corner. We younger children leaped from our beds and into our clothes. We ran hurriedly to the corner, and there, sure enough, right in front of the neighborhood saloon, was the body of a man dangling from a lamp-post. Many men, some half drunk, had come out from the saloon and were shouting in maudlin excitement, "Down with Cervera! Kill him! Kill him!". Other men, and women, and crowds of children, came streaming up. Some one in the crowd drew a revolver and fired several shots into the swaying body. Finally the rope was loosed and the figure crashed to the ground. Men seized the rope and dragged it to a blazing bonfire where they threw on the body to burn.

We children stood aghast. We did not know what an effigy was, of course. Nor did we, or anybody else in the crowd, know who Cervera was—actually one of the gentlest warriors Spain ever produced. I doubt whether the saloon-keeper who led the demonstration knew anything more than that the battleship Maine had been destroyed. He had read lurid details of that episode in a certain daily paper; so he responded to the hue-and-cry of the newspaper by stirring up the blood-lust of his patrons—and quite incidentally their appetite to drink. But it was all very real, and for an hour or more people stood around the corner door of his saloon, and the men went in to drink.

We have spoken of men. In the animal world of which we are a part, there is no peace. The meat-eater wants his food, so he hunts his prey and kills it—a purely economic motive, which leads to destruction of life. He raises no question about the helplessness of his victims, or about sharing the world, or even about the right to live. He is endowed by nature with a desire to eat, so he simply kills weaker animals and eats. Sometimes he

kills wantonly, when he is not hungry. It is only in the human world that life and death take on emotional significance.

Human beings are, after all, glorified animals. They may be more than animals—and most of us, perhaps, believe they are—but whatever else they may be, human beings are essentially animals. They have all the urges and drives and appetites that motivate the animal world. They so easily descend from the higher human level to the lower levels of the animal world. Human beings have greater intelligence, so they respond to their impulses in more varied ways. Men want. They actively seek to secure what they want. Seeking involves struggle, whenever difficulties arise; and so men fight to get what they want but do not have—or they fight to retain what they have which other people want.

## I

My first point, you will remember, is that *war is inevitable because it is in accord with basic human drives.*

War reveals the inevitable flowering, on an international scale, of impulses to which men give way constantly in normal social living. Some of these impulses I shall describe as they make for war.

*First*, men are like the boys who killed the rats. By nature they may be kindly. They may be moved frequently by feelings of deepest sympathy. But they so easily become thoughtlessly brutal. I saw a woman once throw several roaches into a kitchen fire, and calmly watch them writhe for the few seconds it took to destroy them. A college professor friend of mine was an officer of artillery during the World War. He told me recently how, early one morning, an observer telephoned that two closely grouped lines of Germans were filing into a narrow ravine a few miles away, perhaps two thousand men altogether. Carefully the officers calculated their range, and then at the proper moment began squeezing the ravine. Starting on the hillsides on either flank, they dropped a rain of shells foot

by foot down the sides and into the heart of the ravine. Several days later he had an opportunity to examine the ravine. It was a shambles of shattered men. I asked him how he felt, and his reply was simple: "We were too busy shelling them to think much about it." Then I inquired, "Looking back now on that experience, what do you think of it," and again his reply was simple. With a shrug of his shoulders, this gentleman who is so thoughtful and sincere about trying to develop character in his students replied, "Well, it was war, and I seldom think of it at all."

Under the mounting emotions of a crowd in action, or of an army in warfare, normal human sympathies are so easily laid aside. The rights of others are forgotten. Even extermination of an army or of a population—ideas that would be utterly repugnant in time of peace—may seem to be the entirely proper thing.

*Second*, men are moved by impulses to be suspicious of other people's motives. Experience has taught them that other men and other nations are not entirely to be trusted, that the policeman and the army are needed. Human beings, more intelligent than rats, are equally unwilling that their homes and their civilization shall be beaten down or overrun. The lessons of history, which all men have studied, teach them. Our pacifists cry "Peace! Peace!" when most people believe there is no peace. Their cry is a wishful thought, in which even militarists share. Most of us observe world currents, and wonder what might happen if those currents should reach our shores.

For instance: Germany is arming as rapidly and as completely as she can. We suspect her motive. Italy is massing troops. What for? Japan is attempting to extend her field of influence in the Orient. Why? Russia, we are told, has the largest standing army in the world. What is her motive? Britain fears, and arms. France . . .

We in the United States doubt seriously whether these expanding armed forces

have peaceful motives. All the nations protest their peaceful motives, but continue to arm. We do not know what provocation will arise to start another conflict, nor when it will start, nor how disastrous will be its effects upon us. We have learned by experience more than once repeated that war in Europe or in the Orient is likely to involve us sooner or later. And we know from the last great war what months of precious time were lost while we muddled our way into the creation of a national fighting force. We almost lost the war.

Now, suspicion is a perfectly normal quality of the human mind. It has been slowly developing within the human race through countless generations of growing experience. It is an urge to caution. The man who is normally suspicious of the motives of others, especially of strangers, is the one who has tended to survive. The trusting man has always died.

*Third*, and closely allied with suspicion, is the motive of self-protection. Of course, we do not want to have to protect ourselves. When we are in our own homes and among those we trust, we make no pretense of fear. "Perfect love," we are told, "casteth out fear." But other people do not have this perfect love toward us. They are suspicious of our motives, our economic, our cultural, our nationalistic motives. We are assured that they are arming to resist our further aggression. Self-protection is their only motive.

We aggressive? Why, we never thought of such a thing! Germany is aggressive; and Italy is self-seeking; and Japan is belligerent; and Russia desires world dominion for her rather unusual economic and social ideals—but we in the United States have no thought except to keep our home fires burning, and to be friends to all the world.

Purest bosh! The world fears and distrusts us just as we fear and distrust the world. European and Oriental nations call attention to "Yankee imperialism" and to "dollar diplomacy." We, on our part, think we *know* that the world is hun-



grily thinking of our gold, and our power, and our fertile fields and the multitudinous resources of our wealth. We think we know that China and Japan and Europe would like to dump millions of immigrants on our shores that would degrade our standards of living.

We know these things not because they are necessarily true, but because we are afraid, and we are afraid because we are so anxious to retain those values which nature and industry and good fortune have bestowed upon us. We wonder what will happen when Japan has finally completed the work the Western World began, and welded the Far East into a strong militarist unit. What will happen, we wonder, when Russia, or Germany, or Italy feels itself powerful enough to make demands upon the rest of the world—and upon us?

Let me reaffirm: I am not stating here that these fears are based on justifiable grounds. I am simply stating that there are undercurrents of fear among us, based upon these and similar grounds, nourished by skillfully maintained propaganda, and that these fears are basic to our desire to maintain the United States in a condition of military preparedness.

Fear goes still deeper. We heard during the World War how the "German barbarians" or the "unspeakable Turks" burned cities, how they tortured men, how they raped and slaughtered women, how they dashed out the brains of little children against a wall, or tossed them about on bayonet points—and we burned with fear and dread. Incidentally, we were roused to military fury, and that, really, was the reason we heard the atrocity tales. We failed completely to realize that the German and the Turkish people heard the same emotion-stirring tales about our soldiers until they too burned with fear and dread and military fury.

It is not a question whether the stories were true or not. We *heard* them, we *believed* them (and we would believe them again if there were another war), and in our tortured imaginations we pictured

what would happen if our terrible enemies were to win the war. Of course we spent our money, we gave our services, and many died to win the war. And because the lessons of war burn so deeply, we firmly resolved that we shall not be caught unprepared again. We maintain our armed forces on that resolve.

Now, fear, like suspicion, is a gesture of self-defense, built up through countless ages of evolutionary progress. It is because our ancestors feared their very real enemies and built themselves means of protecting their homes and their lives and their cultures, that they survived the onslaughts of the savage hordes that from time to time descended upon them.

My pacifist friends say that we must appeal to reason, not to fear and suspicion and dread. I agree entirely with them. But in the psychological structure of the race, emotions are far more primitive and basic than reason, which is a relatively late addition to our psychological equipment. Someone has said, with a certain degree of truth, that man is, psychologically, a speck of intelligence afloat on a sea of emotion.

I could describe certain other psychological impulses to war, but simply mention a few of them. Such impulses as the fever of excitement which runs through our blood as we hear the drums beating and the bugles blowing and watch the soldiers marching. Contagion is so hard to resist. Excitement, hatred, enthusiasm, are such powerful drives.

How great is the value of military training, which (so we hear on every hand) teaches men to walk upright, to throw out their chests, to become clear of eye and clean of limb! But I shall not dwell on the psychological appeal of the army to men, nor explain why women tend to glorify the soldier.

How deep rooted in human nature is the noble impulse to defend one's loved ones, one's hearth and home, against the onslaughts of barbarians who would destroy (so we have heard until we believe it) all that a man holds sacred! But I

shall not dwell on this psychological appeal to personal altruism.

Nor shall I expand on the impulse to national altruism. "We are God's chosen people!" This has been the cry of every nation. "We have the best form of government, the best economic system, the best culture, the highest ideals of living." Of course we have! Do we not know it is true? Pity, is it not, that other nations cannot be brought to appreciate our superior worth. "The white man's burden," we have called it in the past. We owe it to the rest of the world to share these values we have achieved; and if they will not accept the values from our missionaries, our educators, our diplomatic and commercial representatives, it becomes our duty to bring pressure to bear. "There's a duty we owe to the nations"—why, we sing it in our churches. "The conquering Christ"—how religious our altruism becomes!

But I shall not discuss these aspects of national altruism. We had the idea a few years ago and tried to *protect* Nicaragua and Haiti and Cuba against their own citizens who wanted to change intolerable political conditions. It was difficult to restrain ourselves from "punishing" Mexico recently for not agreeing with us on certain points of economic exploitation. Germany held the ideal during the World War, and tried to force her *Kultur* on an unwilling world. Soviet Russia has the idea now that her conception of the social and economic order is the only tenable point of view, and seeks by every art of propaganda to bring about a revolution and a subsequent dictatorship of the proletariat in the other nations of the world. Japan apparently believes that she can unify the Yellow Race and thus help it present a united front against the encroachments of the West. Examples of national altruism, every one—but how the world distrusts them!

Nor shall I discuss here the hunger for power, for goods, for world markets; that economic lust for wealth and power which seems to dominate so many individuals

and nations in our generation—and which has dominated men and nations since the beginning of civilization. When men, or nations, want something, and can secure it, they will take it, if need be by force. Anyone who stands in the way will be ruthlessly thrust aside—for is not "everything fair in love and war"? Force has always been the most potent argument where national interest, or personal interest, is concerned. Is not the worldwide awareness of this fact basically responsible for the present mad race of the Great Powers to arm?

We deny the justice of this urge of the jungle, which seems so universally present in human life, and in civilization we erect all kinds of legal barriers to make the predatory acts of individuals impossible. But criminals continue their depredations, and murderers kill, and business men ruthlessly compete and drive each other into bankruptcy, and the strong absorb the goods of the weak. Capital becomes suspicious of labor, and the laborer in desperation is led to strike or to sabotage. Agitators preach rebellion and a class war of the poor against the rich.

Propagandists recognize the basic nature of this tendency to strive for the goals one most keenly desires to attain, and have developed a whole series of special psychological techniques designed to equip one most successfully for the struggle. Witness the vast number of books recently produced on the psychology of advertising, on the psychology of law, on criminology, on "how to influence people" to do what one wants them to do. The psychology of conflict seems to be basic in our social order, in political life, and in international relations. Its logical end is war.

These qualities of self-seeking which we see so prevalent in daily life are fundamental qualities in human nature. When kept within wholesome bounds, they produce useful results. Witness the words of the man who is generally recognized as the Dean of religious educators in the United States: "A savage, indeed, wants

little; this is what makes him a savage . . . Meagre wants, meagre manhood; enlarging wants, enlarging manhood. The man of heroic mold makes outreaching demands upon life, unabashed by the difficulty of supplying them."

The difficulty is not with our wants: it is with the fact that men lack the discipline needed to keep them within reason. In any case, and this is our point, they are basic individual motives. They are also basic national motives. Since nations follow their leaders blindly, and can be welded by mass propaganda to believe what the leader wants his followers to believe, and to do what the leader's ambition directs, we are bound to discover these basic qualities of self-seeking functioning violently in the relations and inter-relations of nations.

But I must not take time to enlarge on these points. I am simply trying to show, by a calm statement of psychological principles, illustrated with facts upon which we generally agree, that war is inevitable in our present world because human nature is what it is.

Shall we take time here to say a word in explanation, though not in justification, of three classes of people who are accused of provoking among us a spirit of war. Because of their militaristic attitudes, they are mercilessly attacked by my friends, the pacifists.

First, is the *maker of munitions*. He is greedy, they say. He makes large profits out of war, and he wants war to come so he can sell his goods. Undoubtedly this is entirely true in many cases, as a recalling of the life history of Sir Basil Zaharoff will make clear. Undoubtedly he and the firms he represented sold munitions to both sides in several international conflicts—as would large numbers of American business men if they had the chance at the present time.

A young man of my acquaintance is quite skillful as a mechanic. He has developed a machine gun that will shoot faster and harder, he says, than any gun known. I talked with him about this

matter, for we understand each other well. His point of view is simple and easily comprehended. "I am out to get all the money I can for myself," he said. "I am not particularly concerned what happens, as long as I secure wealth and power for myself." And so he has offered his product to revolutionary leaders of Central and South America, and has approached officials of the United States Army. "Let them kill," he says, with no perceptible trace of emotion. "They will do it anyway, and they might as well kill with my gun as any other." It may be that this young man represents a type. Certainly large numbers of investigators engaged in painstaking scientific research profess entire lack of interest in the economic, social, cultural, or military implications of the discoveries they make. They are seeking the truth and care not where the search leads them. Let society, or industry, or governments use their discoveries for whatever ends they may.

In the case of the munitions maker himself, however, the economic motive certainly lies strongly behind his persistent propaganda that we should prepare for war.

But also the munitions maker is a human being influenced by *all* the motives of men. He believes in self-protection, for himself, for his family, for his nation. He sees the nations of the world arming, and he knows the secrets of their arms. He is filled with fear for the future of his own unprepared country in an armed world. And perhaps he believes, after all, that war is a glorious adventure—when a nation is prepared. His two motives, to gain profits for himself and to defend his nation against aggression, reinforce each other. Psychologically, he can do no other than what he does.

Secondly, a word about *the newspapers*. "All I know is what I read in the papers" was the semi-serious statement of a thoughtful man. The press undoubtedly does mold public opinion more potently than any other force in American life today. Most of our great newspapers give

much space to war and to rumors of war. It seems they deliberately publish frightening news. Why do they do it?

It seems to me the answer is three-fold:

*First*, because newspapers are owned by men with a sense of responsibility. We may disagree with them, and perhaps most of us do, but they see, or believe they see, how inevitable war is in the present militarized world, and they do not want our nation to be caught short. As a matter of public duty, they keep urging upon us that "an ounce of prevention," at least in the matter of national defense, "is worth a pound of cure." *Secondly*, the newspapers are bound, by the ethics of their profession, to give their readers all the news of world significance, whether editors agree with the news or not. What Japan does, or Paraguay, or Italy, or Germany, or Russia, is just as significant, if on a large scale, as what occurs in the United States. Since war and the preparation for war is of vital world significance, and since it is important news, it must be given prominence. And *third*, newspapers must publish what their readers want to read, or they will purchase other papers that do. The popularity of the Yellow Press with its scare headlines is too well known to require comment. The increase in circulation of Mr. Hearst's New York papers at the opening of the Spanish-American War illustrates our point. People want to read about war. It is exciting, it is dramatic, it comes very close to the basic drives of all human nature. And so we read of wars and rumors of wars.

Shall I repeat: we may explain without justifying. And in trying to understand a point of view, we need not necessarily condone.

Third, just a word about *our government's attitude toward military preparedness*. We hear much argument, especially among pacifists, about the waste and extravagance of war, about the hundreds of millions destroyed by the last great war, about the utter destruction of all the values of civilization which might result

from another war. Why, then, does our government spend so much money, and give so much attention to military preparedness? There are two large reasons why:

The *first* reason is, that our government is directed by men who are human, just like the rest of us. They feel a sense of responsibility. They keep in active touch with world affairs. They see, or think they see, that war is in the air. They believe it would be disastrous to our nation to be caught unprepared when and if the next great conflagration occurs. They remember the disastrous delays that occurred before the United States could make its power felt in the last great war. They believe that the only way we can secure recognition and make our influence for peace felt in a war-minded world is through a display of latent military power. The world hates a weakling, and the nations of the world despise a nation which has no military potency. It has always been so. The weaker nation has always gone down under the might of the strong. Our government sees these things, and prepares accordingly.

The *second* reason is, that our government is under pressure. It is under pressure by countless millions of citizens who believe that the best guarantee for peace is preparation for war. It believes that the vast majority of citizens demand military preparedness, and will reject a government that does not make adequate preparation for national defense. The pacifist movement is relatively not strong. The American Legion is one group among many which represents the preparedness point of view. The members of the Legion hate war. They have seen, many of them, too much of the horror of war to want it ever again to occur. Therefore they insist (as a whole, though with numerous exceptions) that the government build, in its Army and Navy, a powerful anti-war machine.

Further, our government is under pressure by large numbers of influential people whose living depends upon the mili-

tary system. It would be interesting to canvass the psychology of the professional soldier—but think how many of them would be without employment, and think of the millions of others who would be thrown out of employment, if military activity should cease. Observers have reported time and again that one of the prime motives for military activity in Germany and Italy is the fact that it gives employment to vast numbers of otherwise unemployed men. Our own army and navy are small, but the capital and labor turnover to maintain them is large. Where financial interests are involved, pressure is always strong.

## II

A discussion of the motives of men, which lead them toward war, was my principal purpose in this address. Three other aspects of the problem, however, should be considered, even though briefly.

The second point, you will recall, is that *the same psychological impulses which provoke men to war are basic to all the finer achievements of civilized life.*

I have mentioned the impulse, which every human being feels, to protect himself and his loved ones from danger and to supply their essential needs. This, which is a basic motive to war, is the basis of all altruistic endeavor, of all benevolence, the very structure upon which rest all our family and other social values.

I have mentioned the fear and suspicion, the attitudes of caution which are developed in man by experience and which lead to war. Fundamental to human progress, every one. Fear of consequences, when kept within reasonable bounds, restrains us from many unwise acts; suspicion of the motives of others enables us to prevent unscrupulous men achieving their selfish ends at our expense; caution always provokes thoughtful choice of methods and aims—basic choices on which civilization itself rests.

I have mentioned the excitement that is a normal hunger satisfied in war, the hunger for adventure, the interest in witnessing and participating in a good

struggle. All are incentives to powerful action, and when harnessed to the pursuits of progress and peace they make the blood flow faster and the mind operate more clearly, they supply tonicity to living, they equip us with motives that make life itself worth living.

I have mentioned the profit motive, the desire to possess, the hunger for personal gain, the ever increasing wants of civilized man. These psychological drives are the basis of successful economic life, stimuli which underlie the expansion of science, the progress of education, the increasing wealth of culture, both of body and mind.

It would be interesting to develop this thesis further, and to show how it is that war develops through *improper*, exaggerated, applications of these basic drives. Perhaps a canvassing of the principles of abnormal psychology, especially abnormal social psychology, would yield significant results—but we must not take the time to explore these interesting avenues. Our point is, simply, that the same psychological drives which provoke men to war are fundamental to all the finer achievements of civilized life.

## III

My third point is, that *under present world conditions, pacifism will not prevent war.* Perhaps I should have said that *one-sided pacifism* will not prevent war. We really should distinguish here between the hunger, the longing for world peace, and pacifism. Most people, militarists included, prefer to avoid war, and have a longing for international peace. An absolute pacifist is one who categorically refuses to engage in war. Pacifism is a movement, frequently organized but not necessarily so, designed to prevent a nation from engaging in war.

Until all great nations are willing to unite in the pursuit of international justice and peace, it would be folly for the United States to disarm. Very few pacifists, of course, would recommend complete disarmament by the United States under present world conditions.



We all dislike the man who will not defend his convictions. We pity the man who will not or cannot protect himself. And among nations, as among individuals, in peace as in war, the strong have always taken advantage of the weak. Human nature is essentially that way. The only defense for the weak man is to become strong, or to ally himself with those who are strong and thereby make their strength his own. I am presenting here, of course, the militarist's position, as clearly as I can. The only effective defense against a wild beast, human or sub-human, is to destroy the beast—and so, in the emotional turmoil of war, nation seeks to destroy nation, each forgetting that in the eyes of the other it is the wild beast to be destroyed.

A nation, therefore, which adopts pacifism as its defense, invites first the disrespect, and second the aggression, of nations which continue strong. If the United States should respond wholeheartedly to the efforts of its well-meaning extreme pacifists, and should disarm, if it should prepare for peace and not also for war, it would only invite disaster.

Let me be specific here, at the expense of repetition. "All I know is what I read in the papers," of course, and what I know (or think I know) of human nature. The Japanese, I have been led to believe, are a people with powerful military ideals which have been carefully nourished for many centuries. The German people, I am told until I believe, are inclined strongly, under their present leadership, to glorify war and to dream of world dominion. The Russian people seem to fear the attacks of their neighbors in Europe and in Asia and have constructed a military machine of the greatest possible efficiency. Each of these nations (and several others) believe in war as a technique for attaining their objectives, apparently, and is ready to employ war whenever necessary to accomplish its ends.

Until pacifism becomes an *inter-national* ideal, until it flowers among other power-

ful nations as well as among us, thoughtful men will continue to fear the results of pacifism and of disarmament in our own nation.

It is folly for students, or any other persons, to say that under no circumstances would they bear arms. They would defend themselves quickly enough against the personal assault of a vicious man. They would join the army when the war drums again begin to beat and international fear, carefully nurtured, pervades the air.

Pacifism among us, if adopted as a national policy, my militarist friends say, would inevitably provoke war. Militarism, my pacifist friends say, would also provoke war. That may be so. I strongly suspect it would. But war, human nature being what it is, appears inevitable.

#### IV

My fourth point is, that *both militarism and pacifism are ideals that need cultivation in the United States*. By militarism, of course, I mean adequate national preparedness for war; by pacifism I mean the development, by every means, of a sentiment for peace.

In physics there is a law, that two antagonistic forces tend to neutralize each other. In psychology there is a corresponding principle, that two antagonistic points of view serve to prevent either from becoming extreme. Each tends to counterbalance the other. The old "balance of power" idea, of course—but perfectly true. If militarism were to become quiescent, pacifism would triumph among us, and this would seem to invite national disaster. If pacifism were to cease, militarism would become dominant, bringing with it the whole train of evils that militarism has always brought—and seems at present to be bringing—to dominantly militaristic nations.

Let both ideals be cultivated, and in a sane balance between two imperfect extremes we shall be more likely to find peace and safety.



## THE CHALLENGE OF REACTION TO LIBERAL THOUGHT

WILLIAM CLAYTON BOWER\*

IN AN earlier article\*\* the writer developed the thesis that certain tendencies toward reaction that have recently appeared in contemporary culture are activated by a search for values that our contemporary modes of thought and life have neglected or frustrated. In reacting from the supernaturalism, authority, and the abstract metaphysical systems of the Middle Ages, modern man has achieved realistic contact with his objective world, freedom, initiative, and expression of his impulses and emotions. But in the violence of his reaction he has swung to an opposite extreme and has temporarily sacrificed the values of unity, security, and a convincing sense of the meaning and worth of life.

These neglected or frustrated values are the sources of his present unrest. They are as necessary to him as are his more recently won freedom, factual knowledge of his world, and self-expression. Modern man, in the midst of the mountainous piling up of raw and more or less unrelated facts, with undisciplined freedom ripening into *laissez faire*, and with self expression degenerating into optimistic sentimentalism, finds himself disoriented toward reality, confused, and distrustful of his own intelligence and competence.

The danger is that in the eager search for these frustrated values of unity and security the men of our generation will react as violently from the modern world as the men of the Renaissance reacted from the medieval world. In that event, man would purchase a specious unity and a specious security at the cost of his freedom, initiative, and funded scientific

knowledge. In the dialectic of history this would mean that the ground would be laid for another inevitable reaction at some future time when man's spirit, restive under the restraints of his newfound authority and external unity, would revolt in a new search for freedom and realistic contact with the physical and human world.

Herein lies the challenge of reaction to liberal thought. That challenge is to show how a synthesis of the values realized by the modern world with the neglected values of the medieval world may be achieved. Such an integration of values, if modern man is competent to effect it, will consist in something that is beyond both "modernism" and "medievalism"—a new and creative synthesis of an evolving human culture against the background of a dynamic objective world.

Such an achievement constitutes the most searching challenge to human intelligence and human values that history has thus far presented. Such an achievement may be beyond the reach of man's present immature capacities. But if he fails in the experiment, he should fail only after having exhausted all of his resources of critical analysis, reflective thought, and inventiveness. If he must go back to the smoldering ashes of a deserted camp-site on his steep ascent, it must be because he no longer possesses the strength to go forward. Otherwise modern man must confess that he is in the grip of social forces too inscrutable for his intelligence and too massive to be amenable to his influence, however slight. In that event he would be forced to accept status as a lost and defeated soul, helplessly caught in the vicious cycle of reaction, denied by the mechanisms of history the possibility of winning and holding the gains he has so

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\*\*"Reaction and Neglected Values," RELIGIOUS EDUCATION, January, 1937.

laboriously won from his interaction with his objective world.

#### THE SOURCE OF CULTURE

The place to begin in the analysis of this problem would seem to be with an inquiry into the sources of culture. Only so can we understand the factors that enter into its making.

The history of human culture seems clearly to show that culture is the outgrowth of man's interaction with his objective world. In this process man does not stand over against nature or nature over against men. Both are interrelated phases of a functioning whole. Both are complementary aspects of a process, separable only for purposes of thought. In the world of reality as we know it, neither exists without the other. Within the limits of the only experience that is accessible to us, neither can be understood without the other. There may be ranges of reality beyond these limits; but if so, they are inaccessible to us. They are, therefore, not of our world as set by the conditions that determine the horizons of the human scene.

One of the factors in this interaction is man, either in his individual role as a living human organism, or in his collective role in groups and societies. Whether in his individual or collective role, man is a dynamic creature, activated by organic needs and desires. His attitude toward his objective world is end-seeking. Various aspects of his world have value for him because they are capable of satisfying his organic needs. In his experience, desire and value are merged in an undifferentiated process. His activity is basically conative, accompanied and directed by intelligence, and endowed with zest and warmth by emotion. His initial response to the various aspects which his world presents to him is active, outreaching, controlling. Generally speaking, it becomes passive and submissive only when conative activity encounters intractable objects and processes in the environing world. In that

event, behavior becomes adaptive. But whether active or submissive, behavior is always with reference to survival and well-being—to the highest possible fulfillment of life.\*

These organic needs and desires are the sources of man's motives. They constitute the incentives that impel him to act in any given situation. It is scarcely appropriate to speak of them as "drives," because the impulsion of desire is always with reference to some aspect of the objective world that is capable of giving satisfaction. They are also the sources of man's unrest.

When desires are unsatisfied, tensions arise between man and his world that can only be resolved when a new equilibrium is established between the subject and the object. Man's attitude toward his world is, therefore, a searching attitude—a restless seeking for satisfying objects. This restlessness on the part of man is augmented to its highest degree when fundamental desires are frustrated by conditions in the world that enable the desired ends to be seen as possibilities but which also render them inaccessible. Desire is then turned inward upon itself in emotions of frustration, such as anger, fear, resentment, hate.

Such frustrated desires lie at the basis of social revolutions where the legitimate goods of life are rendered inaccessible by unjust social strictures or the walling off of certain goods of life as the special privilege of minorities in possession of social power. Neglected or frustrated desires constitute constant pressures against the framework of any social order that denies them. If such orders do not yield to these pressures by gradual and progressive provision for their satisfaction, they are apt, in time, to be shattered by revolution, as happened in the

\*One may be quite mistaken as to the degree of fulfillment which the achievement of any given satisfaction may bring. The vividness of certain immediate satisfactions may obscure the perception of their long-time consequences. This is true in the case of certain distracting pleasures, and universally true of all forms of vice.

American colonies, in China, in France, in Russia, in Italy, and in Germany.

The other factor in this interaction is the objective world. The objective world is far from simple. It is very complex, and grows richer in content and configuration as man's interaction with it continues. Perhaps it might be said that the substratum of that world is nature. As such it consists not only of the objects and processes that are within the purview of immediate sensory experience, but also of the vastly extended physical universe whose remotest measurable distances are (at least) one hundred and fifty million light-years removed from the human scene. In subtle and unconscious ways man is subject to the stimuli of the galactic universe that condition and fashion his organic life, as in the case of light, cosmic rays, gravitational forces, the rhythm of the seasons, and the cycles of glaciation and dessication.

A part of the objective world of any individual or society of individuals is the presence of other human persons or societies. The presence of the human elements in the objective world is often complicated by pressures of population upon the earth's terrain, by competition for the favorable habitats and the sources of food and raw materials for production, the stratification of societies into classes with conflicting interests, and the unequal distribution of goods and powers among groups. Their presence also makes possible collective behavior and cooperation in the furtherance of common ends, as in government, science, industry, education, and mutual aid. Whether these relations run in the molds of cooperation or conflict, they in any case offer wide ranges of interstimulation and response.

Furthermore, the physical and human elements of the objective world are overlaid with the accumulated results of man's past interaction with his world. The physical world of the immediate scene is saturated with these human ele-

ments of historical culture, penetrating ever more deeply the texture of the natural world as man's contact with it is prolonged. In settled and civilized sections of the earth it is next to impossible to observe the raw phenomena of nature. Man's thought and ingenuity in seeking to utilize the resources of nature in the satisfaction of his needs have changed the face of nature, by felling the forests, cultivating the fertile lands, sinking his mines, building his cities, constructing his highways of the land and air, cleaving the seas with the keels of his ships, and setting the atmosphere to vibrating with his Hertzian rays. No less have his human relations been conditioned and modified by his accumulated cultural achievements. Societies have developed from simple and crude forms of social organization with simple functions into extremely complex and highly differentiated structures, with correspondingly refined and differentiated functions.

In short, man's objective world is a complex of nature, society, and of ideas, emotional attitudes, institutions, values, standards, mores, and techniques of living that have been inherited from a long succession of generations. These inheritances have become a part of the texture of the modern objective world with which contemporary man interacts. It will thus be seen that man and his objective world evolve reciprocally, each conditioning and being conditioned by the other.

It appears, then, that the *locus* of man's experience is at the point of his interaction with his objective world. This is the matrix of his culture. Culture arises, not in man apart from his environing world, nor in the environing world apart from man, but in the *interaction of man and his world*. Whatever superhuman elements there are in the cosmic world operate, as do man's innate capacities, at this level of experience. There man as process and the world as process meet in a new creation—culture.

From this analysis it appears that all cultural products—ideas, values, institutions, the techniques of living, art, science, religion—arise within the stream of man's experience with his complex and cosmically extended world. All these elements which in their interrelation constitute culture, are the functions of man's interaction with his real and present world. They are valid for any generation because they function in the man-world process. As soon as any of these lose their functional relation to that living experience they become inert, external, survival.

It follows, therefore, that any unity or security, as well as freedom, initiative, and creativeness, which any generation may achieve, must be in terms of its own experience of the real and present world with which it sustains reciprocal relations. It is a naïve illusion to suppose that ideas, values, social techniques, and institutions, which functioned in a past period of culture, will or can function in the contemporary scene. Both man as a dynamic process and the objective world as a dynamic process, while maintaining continuity with their past, have moved on under the irrevocable and irresistible exigencies of change. It would be psychologically fruitless as well as impossible, even if we would, to revert to ancient modes of thought and life as the supports of human life under the changed and changing conditions of the modern world.

#### THE ROLE OF IDEAS

Where, then, shall we look for those values of unity, security, and the sense of a compelling worth of life that have been neglected in the modern world, lacking which we are restless and dissatisfied with life in its modern temper?

Certainly not to the abstract and logical systems of thought in the Middle Ages. Certainly not to their supernaturalism and their pressures of imposed authority, human or divine. These belong to a period of man's interaction

with his world—an interaction that is irretrievably gone. They were the natural products of the situation which society then faced, as was pointed out in the earlier article. They instrumented the social needs of that day by performing the functions necessary to the ongoing of its life. The fact that they were valid then does not argue that they are valid now. They are not now reproducible except in terms of the social context in which and because of which they emerged.

The social situation has changed, as is inevitable in every process, and the new social situation demands a new instrumentation of ideas, values, institutions, and techniques of living that emerge directly out of contemporary experience and function in it. Ideas, like institutions, are the products, in terms of meaning, of man's interaction with his world under the concrete and describable conditions of a datable period in man's evolving culture.

But it is not necessary to return to ancient forms of metaphysical thought in order to discover the connecting tissue of meaning that is capable of weaving the atomistic facts and experiences of modern culture into a living fabric with a whole and consistent pattern. These meanings inhere in the interrelatedness of man's experience of his real and present world. They are waiting to be perceived. One does not need to search for them in some supermundane realm. As in a mesh, these interrelationships bind together phenomena that in our near and superficial vision seem to be disparate facts and experiences, but that are really inseparable parts of an organic whole. Theirs is the unity of process.

Great as have been the contributions of scientific thought to human culture, science has suffered until now from two serious limitations. In order to observe at all, it must arrest the process. The result of this arresting is that what it observes has become static. To this ex-

tent, therefore, it is concerned with dead material. Its other limitation is that in order to observe accurately, the field of vision must be narrowed to small details.

Under this process of analysis, facts and experience tend to fall apart into detached details whose relationships to other facts and processes are obscured or lost. The results to date have been the high degree of specialization that has characterized the several sciences, and the piling up of vast quantities of more or less unrelated facts. It does not follow that these limitations should necessarily characterize a more mature scientific method. But they are certainly characteristic of science in its present immature state.

There is already evidence that these relationships are beginning to obtrude themselves upon the scientist's tardy attention. This tendency appears in the assimilation to each other of certain sciences, as in the case of bio-chemistry and social psychology. When researches in certain limited fields are followed they are found to lead directly to phenomena in other fields. It is beginning to be perceived that the version of reality afforded by the present highly specialized and isolated sciences is a distorted version. It is the scientists' superimposed picture; but it is not the real world.

Certain unitive centers are beginning to appear as islands in a sea of confusion. One of these is man as a total functioning organism. Biology, psychology, sociology, and medicine do not give us a picture of man. They give us pictures of certain isolated aspects of man as viewed by the biologist, the psychologist, the sociologist, and the doctor. But man himself is a living organism functioning as a whole. The constituent elements of his nature studied by the several scientists are only different phases of the whole person. It is this insight that has led such an investigator as Alexis Carrel to take as his starting point the living human being in whom

all the specialized functions are brought into unity.

Education that has traditionally been concerned with subject matters has suffered from the same atomism. Where fields of interest have been substituted for subject matters, it has been found that many different types of subject matter were fused. The most unitive principle that has appeared in education is where knowledge sustains a functional relation to the interaction of persons and groups with their contemporary world. Such a utilization of knowledge drawn from many fields in response to human need tends to give it organic unity. But even so, experience may be too narrowly conceived—in terms of immediate and intensely personal experience.

It begins to appear that the most unitive center of education is culture itself, involving the contemporary interaction of man with the contemporary world, illumined and supported by the resources of historical experience. The concept of the child centered school is much too slender a base for the support of such a fundamental social process as education. Education is a far more fundamental and serious undertaking than can be expressed in such a formula. Education in any creative sense takes place at the point where historical culture and the experience of the present generation of human beings meet, and where both are revalued and redirected in terms, not of the precedents of historical culture alone or of the child's present interests alone, but in terms of the possibilities of human relations and achievements. Failure to see creative education in terms of its relation to the wider context of social experience and the profound cultural issues involved may well account for the superficiality, the atomism, the thinness of content, and the triviality of much that has gone under the term of experience centered education, misconstrued.

There is, in consequence, in modern life and in education which reflects it, what may be called the illusion of spe-



cificity. Specificity is a necessity of sound thinking and of education. But unless specificity is sought against a background of comprehending relationships, it may lead to disorientation toward the whole of personal and social experience. Unless the scientific treatment of the specific and concrete leads to understanding, which comes from the perception of the interrelationships of concrete and specific bits of empirical experience, the human spirit will flounder in the morass of detached facts that shut out any view of life as a whole—a lost soul wandering in the trackless wilderness of sensory impressions.

This is the role of ideas in human experience—to discover in relationships the connecting tissue that is capable of binding the fragments of empirical experience into a consistent and meaningful whole. Only so can one see his personal life as a whole in its relation to the total cultural process, against the background of a consistent and viable universe. The wholeness of man's personal and collective life and the wholeness of the objective world are inseparable complements of each other. Neither can exist without the other. It is impossible to have an integrated personal life or an integrated human culture apart from an integrated objective world.

These are the products of reflective thought, the functions of reason. But they are the functions of thought operating within the range of man's empirical experience and having as their subject matter the interrelations of his concrete experiences in responding to the various aspects of his environing world. There is no other source, either in a past period of culture or in an imagined "supernatural" realm, to which any given generation can turn for the same given and static "form" that will accomplish the integration of its culture or its world, than to its own experience of the world in which its life is presently cast. This is a task which each generation of men

must essay for itself. It is the task of an indigenous philosophy.

#### THE ROLE OF VALUES

It would be futile, however, to suppose that an effective unification of modern life can be secured through ideas alone. The analysis of the sources of culture have shown man to sustain an active, outreaching attitude toward the various objects of his environing world. His experience is characteristically end-seeking, conative. Thought sustains a functional relation to man's search for and realization of ends. It is interpretive, inventive, directive. It is not only subordinate to values, but instrumental to their achievement.

It is this insight that reveals the determinative relation of values to reflective thought. Throughout the earlier history of ideas, reason has, for the most part, been employed to give intellectual respectability to behavior basically determined by irrational desires. Because of this, as Professor Dewey some time since pointed out, philosophy has chiefly been concerned with rationalizing social behavior. In its more mature phases it has tended to become empirical and experimental. It has increasingly become critical and analytic with reference to ends and processes. As a result, it has become less concerned with abstract metaphysical "forms" and has found its subject matter in the social process itself where identifiable ends are being sought by means that are amenable to description, analysis, and critical appraisal.

In this new orientation of philosophy to reality a new *rapprochement* between science and philosophy has appeared. Philosophers are in increasing numbers finding the subject-matter for reflective thought in the relationships among the phenomena of empirical experience, while scientists in increasing numbers are concerning themselves with the relational implications of their researches.

It appears clear, therefore, that whether in its earlier forms of rationalization



or in its more modern forms of analytic and experimental reflection, thought never has been and cannot be separated from the social process. Historically, in one way or another, thought has been concerned with the ends of living. A depth analysis would seem to indicate that truth values emerge out of the practical values that are operative in the social process and that support man's interaction with his real and present world. In the wider sweep of history, when truth values become divorced from operative values in the social process, they lose their grip upon the human mind and decay.

When reflective thought is removed from the social process, it tends to degenerate into rationalism and intellectualism. It becomes formal, abstract, authoritative, sterile. Speculation retires to its ivory tower and busies itself with its symbols, formulas, and the rearrangement of them into abstract patterns. At the same time practical activities, relieved of the stimulus and discipline of thought, sink into the mire of unintelligent activity, the piling up of raw facts, and the mass production of gadgets.

The problem, therefore, that lies beyond any attempt to secure unity in the modern world through the organization of ideas, is the problem of the organization of values as the activating centers of human living. Because man's experience is end-seeking, these are the unitive centers of culture. Failure to penetrate to this depth in the human process is to commit ourselves to superficiality, and, in the end, to disillusionment and defeat.

Here also lies the way to a sense of security in the open, modern world. In a static world, the human spirit could rest itself upon absolutes as fixed centers in a world of stress. But in a dynamic world, where reality is conceived as process, absolutes, if intellectually possible, are doubtful cities of refuge for the distraught soul. In a dynamic world, certainty arises from convictions deep-

laid in the experience of living. The anchorage of the human spirit is in growing values which are themselves to be conceived in terms of process. Once the human spirit lays hold upon these growing values, and is laid hold upon by them, it learns to trust life in its dynamic movement towards ends that are in the process of realization.

Liberal thought has not yet attacked this problem as it is under obligation to do. It has been too busy with the acquisition of data in specialized and disparate fields and with analytic and critical processes. But sooner or later it is incumbent upon liberalism to show how human beings can find greater security and a sense of the reality and worth of life through learning to trust growing and operative values in a moving world, rather than to depend upon absolutes that functioned in a static world but can no longer function in a world of change.

It is in relation to the organization of values as unitive and activating centers of culture that the role of religion appears in the modern world. Because religion, like art, is concerned primarily with values, it has an incalculable contribution to make to the unification of man's experience in the modern world. This is particularly true because its attention is directed toward both factors that are involved in the interaction process which we have seen to be the source of culture. It is concerned with the integration of man as a person, on the one hand, and it is concerned with the integration of the objective world into a universe, on the other. It functions within the realm of practical, operative values. It is concerned with the criticism and revaluation of ends, rather than with techniques which may better be left to the appropriate sciences.

It goes without saying, however, that the religion appropriate to the demands of modern life will be a functional rather than an authoritative and dogmatic religion. By the utilization of its resources, modern man will seek to dis-

cover the religious meaning and possibilities of his experience in the contemporary scene, and to revalue and redirect that experience toward ends determined by the enduring and fundamental values that are capable of lending worth and dignity to his career in such a world as science and reflective thought disclose. In this, religion will only be doing under the conditions of the modern world what it has done in each of the successive periods of human culture, from primitive times to the present, always in terms of the concrete operative values of the then-contemporary culture.

#### THE NEW TASK OF CULTURE

Culture in our generation faces a new task, as it has in each successive generation. But the orientation of the task is different. Until the emergence of the modern world, culture has been chiefly concerned with the recovery and transmission of its past achievements. It has cherished its traditions. It has looked chiefly to its precedents for the direction of life. But since the Renaissance attention has shifted markedly from the receding past to the oncoming future. Human life is coming to be thought of in terms of its possibilities rather than in terms of its past achievements.

Culture stands upon a new frontier and looks out upon the vast distances which present to man's imagination and aspiration better institutions, better modes of thought, better ways of living, and a better society. He is no longer under the illusionment of the dogma of inevitable progress. He is beginning to be convinced that such progress as he may achieve will be the result of the application of his own intelligence and disciplined purpose to his experience. Progress will come, he more clearly sees, through understanding the processes of the objective world and through working in co-operation with them. It will only be won by sustained effort directed by the most rigidly disciplined intelligence in the use of tested knowledge.

In facing the task of consciously and intentionally redirecting the future course of culture rather than leaving it to the chance play of social forces, the men of this generation possess incalculable resources in the culture which they have inherited. But these products of historical culture call for searching analysis and revaluation in the light of the demands of modern life. The ideas of historical culture, which have a natural history, need to be traced back to their social origins and judged in the light of these origins.

Institutions which furnished the social structures for ways of living now outmoded need to be considered from the point of view of their furtherance or hindrance of new ways of living. Errors and superstitions that have lived on as vestigial survivals need to be replaced by tested knowledge. Without losing our respect for the past and what it has to teach us, we need to remember that its chief worth consists in the understanding which it can give to the present situation, and to the light which it can throw upon the broken terrain over which our path must lie in the unrealized future.

That is to say, the orientation of culture should be toward the future and its unrealized possibilities, rather than to the receding past. The opportunities for a better life and a better society, the realization of our hopes and aspirations, the satisfaction of our restless search for values that have thus far been denied or only partially fulfilled—all these lie before us in the new world.

The confusion of our times is the best possible situation for the stimulation of creative thought and achievement. Critical thought, revaluation of traditional modes of living, the projection of well-considered purposes for the future—these are the outcomes of conflict situations when they are faced with intelligence and spiritual courage. The time has come for the human spirit again to be a-march, with its face to the future.

## ADULT EDUCATION AND FEDERAL PARTICIPATION

CLEM O. THOMPSON\*

### INTRODUCTION

"AND WHEN the woman saw that the tree was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

If we knew the date of this reported event and if we would perform a simple arithmetical computation, we would know how long adult education has been operating. When the cave man subdued his spouse with the jaw-bone of a dinosaur or with the rib of a mastodon, the prehistoric world viewed adult education and, needless to say, it was an activity program. When one hunter observed the success or failure of another and copied or discarded the process used, adult education was operating. When the members of one clan realized the causes of successes of neighboring group activities and modified their own accordingly, education of an adult type was functioning. When we read in the daily papers that a vegetable diet will make us immune to the poisons deposited by a rattlesnake bite and proceed forthwith to discard all animal foods, whether there are any rattlesnakes or not, educational activity at the adult level is taking place.

We will note, however, that each of these illustrations is an example of incidental, unorganized educational procedures. The learning in each case was more or less accidental. It was not the result of organization and planning, and certainly not the result of a lesson assignment.

When the barbaric leaders called their followers together and mapped out a campaign and trained those followers to participate, we had adult education. When

Cæsar drilled his legions in preparation for conquering western Europe, adult education was in force. When a group of students met with the theologians in Paris in 1050, or with the learned men of the law in Bologna in 1110, or with the scholars of Oxford in 1163, education of a definite order was in full force and effect at the adult level. Even here, an activity program was in evidence, as out of each center went men destined to change their respective home social orders. With the coming of the printing press using movable type came books, and with books came assignments in ever more highly developed institutions of learning, colleges and universities.

Note here that each of these illustrations is an example of organized educational procedures. The learning in each case was the result of planning. Such adult education may be considered as being somewhat institutionalized.

Now the term *adult education* as used in this discussion is neither the unorganized, incidental type of education nor the highly organized, institutionalized type. It lies somewhat midway between the two extremes. The unorganized, individual type is too purposeless, the results too uncertain; the highly organized type is too mechanized to meet the needs. The former type operates, if it does, regardless of anything we may do; the latter type has its place with persons spending the major portion of their time in pre-service training. Adult education as considered here is a type of training that may be used to supplement the past formal or organized educational experiences of the adults and to enable them to keep in step with marching events.

Some explanation should be given here of the use of the term, *supplementary training*. There are a few proponents of adult education in our midst who deplore

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the use of this expression. They say adult education is not just a stop gap, not just a filler of holes in the education of adults. This we will readily grant. But adult education, as here conceived, is not the primary function of the learners. It is a supplement to their regular daily, routine tasks. Adult education should serve, however, to fill the gaps in the past learning of these students. It should also enable them to add to their present accomplishments, and offer them an outlet for their unexpended creative possibilities. Even here, such training is supplementary to their regular activities—vocational, parental, etc.

#### WHY ADULT EDUCATION?

When we realize that compulsory education has been in force in every state in the Union for at least 19 years, that laws have been passed by every state compelling children to attend school a certain minimum number of years, we may ask—Why *adult* education? If the several states have provided adequate educational programs and have compelled the children to attend, why should we become exercised about additional training after they become adults? Why are approximately 2,000,000 adults registered with private correspondence schools? Why did these adults pay 94 million dollars in five years to private correspondence schools? Certainly 2,000,000 people would not spend 94 million dollars for the privilege of studying “just because.” There is a demand; and as public institutions have not met the need, these persons have turned to commercial enterprises that are attempting to supply the demand.

In our midst are persons who not only desire guidance and assistance but who also need help if they are to contribute their fair share to the management of our social order. These may be divided into five groups.

*First.*—There are 4,283,753 men, women, and children ten years old and over within the borders of our country who were classed as illiterates according to

the Census of 1930<sup>1</sup>; that is, 4.3 per cent of all persons ten years of age and over in 1930 were “not able to read and write, either in English or in some other language. The classification is based on the answers given to the enumerator in response to the question ‘Whether able to read and write.’ No specific test of ability to read and write was prescribed, but the enumerators were instructed *not* to return the answer ‘Yes’ (which would classify the person as literate) simply because a person was able to write his or her name.”<sup>2</sup>

In other words, here is a group of persons equal to the population of the State of Massachusetts and more than the total population of Chicago, to whom the printed page means little or nothing and to whom the tool of communication, writing, is denied. Almost one-third, over 1,300,000, of these handicapped individuals were born in foreign lands and have a double problem—the learning of our language as well as learning to read and write.

*Second.*—A second group, almost as large as the first, is composed of unnaturalized immigrants. According to the census of 1930 there were 3,787,086<sup>3</sup> foreigners living among us; a majority of these will, in time, become naturalized citizens. Many would become citizens at once if they knew how to proceed and were sufficiently educated to pass the necessary examinations. If these new-comers, who left their old homes because of their belief in us, are to be assimilated and are to be prepared to assume their share of social responsibilities, they must be given assistance.

*Third.*—As a third large group, we may include those who have prepared themselves for definite positions in the industrial and commercial worlds, others who have made some effort to become qualified

1. *Fifteenth Census of the United States: 1930, Population, III, Part I*, p. 10. Washington: United States Department of Commerce, Bureau of the Census.

2. *Ibid.*

3. *Ibid.*, p. 12.

for employment, and still others who are unemployable.

There are many in our midst who, regardless of previous educational training, are in need of help that they may be re-adjusted to new conditions. The problem of rehabilitation looms large. There are some who can no longer pursue their former vocations because of injuries. It is necessary that these unfortunates be assisted in learning how to adjust themselves in another industry or trade or in some new phase of the old industry, in which their handicaps do not form insuperable obstacles.

Out-numbering these who need help is a much larger group of workers who are now idle because of changes in production methods. Thousands of employees are dropped from pay rolls each year because, due to inventions, their services are no longer needed. Contrary to the opinions of some, new inventions do not always create new positions or jobs—at least not immediately. In some instances new inventions do create new jobs, but even so, these workers need assistance in adapting themselves to the new conditions. The so-called technological unemployment situation is presenting a challenge to all who are interested in adult education, in a narrow sense, and in the welfare of society, in a broader sense.

But rehabilitation is more inclusive than merely helping persons to acquire new skills. If the thousands now unemployed are to be able to re-enter commerce and industry and to work efficiently, they must have more than new skills. They must be in good physical health so they may withstand the demands made by a full day's work. They must be in good mental health so they may again enter upon their duties with a co-operative spirit. Any rehabilitation program that ignores these aspects is only partially efficient, to say the least. The unemployed must not only be taught new skills, they must also be kept in good physical and mental health, a maintenance as well as a rejuvenation program.

There are many others who are unemployable. Some are too young, as many of those just out of high school and/or college. Industry cannot absorb all these young people. They need assistance and guidance until such time as they will be given employment. Others have been dropped from employment because they are too old. Some of this group will be dependent upon society for financial support. All will have idle time that should be used intellectually. It has been said that "one rusts out more rapidly than one wears out." Opportunities and stimuli must be provided for this large group of mature persons to keep alert mentally, for from them must come some of the wisdom needed to leaven and stabilize the enthusiasm of the younger generations.

*Fourth.*—Adult education is needed for a fourth large group. It is perfectly clear to all that there are many persons in our midst who never completed even the elementary school, to say nothing of the

PERCENTAGE OF CHILDREN 5-17 (INCLUSIVE) YEARS OF AGE ENROLLED IN SCHOOL AND IN HIGH SCHOOL FROM 1870 TO 1930\*

Year	Percentage of Children 5-17 Years of Age	Percentage of Pupils Enrolled in High School
1870	57.0	1.2
1880	65.5	1.1
1890	68.6	1.6
1900	72.4	3.3
1910	73.5	5.1
1920	77.8	10.2
1930	83.0	17.1

high school. Some dropped out because of their then childish desires, others were compelled to stop because of economic conditions. The size of this group is partially indicated by the table.

As the table shows, in 1870 almost half or 43 per cent of the children of school age were not in school and only 1.2 per cent were in high school. Even in 1930, 17 per cent of the children of school age were not in school.

Conditions in enrollment have improved. Since 1880 the enrollment in

4. *Biennial Survey of Education, 1928-30*, pp. 5, 40, 41. Bulletin No. 20, Office of Education, United States Department of Interior. Washington: Government Printing Office, 1932.



high school has practically doubled each decade until today approximately 80 per cent of young people of high-school age are in high school. But this improvement has not helped those who dropped out for one reason or another. These persons must be given assistance if they are to participate efficiently as citizens.

*Fifth.*—As a fifth group, we may include parents. Many of them have enjoyed the privileges of a college education; many more have completed high school; and still more have achieved what was once a high goal, graduation from the elementary school. Because of the responsibilities incident to parenthood, all these need additional training.

As a result of man's high place in the animal kingdom, he does not possess instincts to guide him in every step necessary in rearing his young. Parental intuition is not sufficient to tell when vitamin D is lacking in the diet or to show how temper tantrums may be prevented. Consequently, certain intellectual attitudes and conduct attitudes need to be mastered by all who are parents. Not only is training needed so that the young may be properly cared for, but also so that the parents may "get along" together. Parental training is just as essential as any other type of education.

Some adults find time aside from their employment and family obligations to continue their intellectual pursuits, but untold thousands find these obligations consuming all of their time and energy. We need to realize that the adults of today received their formal education a generation ago. The remark is sometimes made that "youngsters can tell the old folks a lot." So they can.

Let us consider a family. The parents, born in 1885, completed college in 1907 or high school in 1903 or dropped out at some earlier date. They were married, let us say, in 1907 or 1908 and in 1909 a child is born. For the next 18 to 22 years these parents had little or no time to study, and only a limited amount of time to use in familiarizing themselves with changes

that were taking place in the social order outside their immediate circle. Presumably, when the child completed his college education, he no longer was dependent upon his parents, leaving them free to take up their studies where they were discontinued 20 years ago. Society owes these persons, now 45 or more years of age, an opportunity to study somewhat systematically for the purpose of "catching up" with their children; perhaps society also owes an opportunity to parents to study systematically while they are rearing a family. Unless the parents can keep pace with advancing civilization, they can neither bring up their children to live in the new social order nor make their fair share of contributions to the control and management of society, government.

*Overlapping of groups.*—It will be obvious that these groups overlap to some extent. Some are not only unemployed but unemployable; others are employed part time; still others are regularly employed, but feel the need of additional training.

#### AGENCIES IN ADULT EDUCATION

We have already pointed out that adult learning is as old as the mind of man. We are all familiar with institutions of higher learning that have provided opportunities for adults to learn. We are all more or less acquainted with other agencies that have contributed much to the development of adults. Among these are the many men's and women's clubs, libraries, newspapers, magazines. Many public school systems and institutions of collegiate level have provided evening classes and extension programs. One of the most prominent agencies in this field is the Church which has long since accepted as its responsibility the task of helping persons to develop well-rounded personalities. Such acceptance is a recognition of the many-sided character of a person and of the fact that a disintegrated personality is both unhappy and inefficient. These various agencies have been carrying on with little fanfare, but operating nevertheless.



More recently, the adult education movement has taken on new impetus and has been brought rather forcefully to the attention of all of us.

In the latter part of 1933, the Federal Emergency Relief Administration recognized the field of education as one in which Federal assistance was needed. The United States Office of Education was designated as the Federal agent to provide an advisory service to school officials and others in the several states in connection with the Emergency Educational Program. The approved program contained six elements: (1) Rural Elementary Schools, (2) Classes for Adult Illiterates, (3) Vocational Education, (4) Vocational Rehabilitation, (5) General Adult Education, and (6) Nursery Schools. In the early part of 1934, an additional type of activity was approved—the Adjustment-Counseling Service. With the creation of the Works Progress Administration, the Emergency Education Program was redefined to include the following types of projects eligible for Federal funds: (1) Literacy Classes, (2) Workers' Education, (3) Vocational Training, (4) Vocational Rehabilitation, (5) General Adult Education including preparation for naturalization and citizenship, (6) Parent Education, and (7) Nursery Schools.

#### BASIS OF FEDERAL PARTICIPATION

No just appraisal of the present program can be made without an understanding of the basic principles which motivated Federal participation. The philosophy underlying the inauguration and administration of this service by this new agency is expressed in various bulletins issued by the Federal agent. In *Memorandum No. 1*, Office of Education, January 2, 1934, we find: "It is the intention, so far as possible, to encourage the initiation and establishment of classes, particularly under the headings involving the participation of adults as students. . . . The cooperation of State and local educational authorities, working locally with private organizations and individuals,

should be sought to the end that local programs shall be distinctive, educationally worth while and responsive to the expressed needs of that portion of the public to be served. It is thought that school officials responsible for these activities will welcome aid, in this new field of educational endeavor for adults, from local residents qualified through experience in the programs of private organizations. Local advisory committees or councils from the professionally trained staffs of local, State and national organizations should be recruited for counsel and service in the establishment and administration of the new community enterprises, particularly in the planning of curricula, in the selection and training of teachers and of others qualified to teach adults, in the registration and counselling of adult students, and in the important task of handling the adult students involved with social vision, tact, and a due regard for the recreational value of sound education wisely offered. It is expected that such local professional services will be proffered on a volunteer basis, as the generous contributions of the large number of organizations to be concerned."

Further insight into the principles of Federal participation in this field is revealed in the directions for the selection of teachers and others employed to conduct the program. In *Memorandum No. 4*, Office of Education, January 26, 1934, we find the following statements: "Emergency adult education is characterized by two conditions which should be reflected in the caliber of the teaching personnel: (1) Since no credits are offered, pupil attendance depends solely upon the degree of excellence of the teaching; (2) The work must be done on an individual basis. In most courses new pupils may enter any time or they may drop out for a few days of temporary employment and then return to take up their work." In *Bulletin, No. 19*, July 25, 1935, is the additional pronouncement: "Workers on emergency education projects are subject to the provisions . . . relating to wages and relief status. . . . The

possession of a teaching certificate is *not* required for this program. Previous training and/or practical experience in the special field to be taught should be the prime factor in determining fitness for teaching. An examination of the scope of the education program will disclose that opportunity is provided for the employment as emergency education teachers of needy unemployed teachers, professional persons, mechanics, tradesmen, nurses, recreation leaders, engineers, architects, artists, and expert workers in many specialized fields of employment."

The foregoing official statements make perfectly clear four factors that must be considered in the present adult educational program as carried on with the support and under the counsel of the Federal authorities.

1. The program is primarily an unemployment relief measure.

2. The student body served by the program is recognized as being composed of persons who do and of necessity must consider studying as secondary to vocational and other quite necessary activities.

3. The curriculum of studies should have genuine social significance to the students and have values other than as "credits."

4. The initiation and administration of the program should be by and through existing agencies in the community served.

Let us examine each of these factors in light of its relation to the results of the total program.

#### UNEMPLOYMENT RELIEF MEASURE

Early efforts at solving the unemployment problem were centered primarily around the unskilled and semi-skilled workers, obviously because of numbers. Soon the Relief Administration learned that there were hundreds, if not thousands, of professionally trained persons who were out of employment because of no fault of their own. These persons might have been given employment on work projects, but such procedure would not have been socially desirable—it was as essential that the morale of these trained persons

be maintained as that they be given employment. It was also socially desirable that these persons be given an opportunity to use their past training and abilities to the best advantage of both themselves and society.

Obviously, many of the professionally trained workers did not achieve maximum success as teachers of adults. Neither did many professionally trained teachers succeed in this new venture. For it was, and yet is, a new enterprise. Teaching techniques, with which all were familiar as public school and/or college students and which have been acquired by teachers-in-training, did not prove successful in the adult program. But the plan did provide an opportunity for intellectual outlets for these persons—it did take them off the rolls of the unemployed. In many if not most instances, these workers attacked their new problems with what will prove to be worthwhile results. Although primarily an unemployment relief measure, which meant obviously that many were assigned work at which they could not achieve great success, the educational outcomes, though secondary, will be considered socially significant. In making any evaluation of the present program, it must be remembered that the members of the teaching staff could not be selected because of their peculiar fitness for participating in a new movement of teaching masses of adults.

#### CHARACTERISTICS OF STUDENTS

We have already pointed out that there are at least five groups of adults desirous of and in need of further education. Let us examine the characteristics of the students whom we find participating in the adult program. We must recognize that adult education students differ from those attending regularly organized institutions of learning. Elementary pupils and many high school pupils attend school, if for no other reason, because of compulsory education laws. College and university students continue to attend, if for no other reason, because they have paid their fees. By contrast, people attend adult education

classes because they want to satisfy a conscious need.

The need may be vocational, cultural, or recreational: some woman may desire to learn how to write so that she may be able to let the milk man know her needs without meeting him personally; others may desire to know how to participate in labor union activities; still others may wish to know more about our changing social order. Occasionally, some may come to classes out of idle curiosity—but, all will continue to come, if possible, provided the teaching is on a sufficiently high plane.

We have already said that adults consider education as a supplementary activity. Attendance cannot be regular. There will be times when some of these learners cannot attend the classes because their labors will prevent. A man may be requested to remain at a job and put in overtime; the wife may find that her household duties prevent attendance; a sick child may keep one or both parents at home; a father may decide to stay away from class to take care of the children so that the mother may enjoy some pleasure in release from the family cares. A successful adult education program will cause fathers to carry seriously the responsibilities of fatherhood and cause mothers to want to help make the house a home. Any program that educates these adults away from their social, vocational, and family responsibilities is a failure.

In other words, the students participating in the adult program are decidedly heterogeneous in ability, interest, and background; furthermore, they cannot attend regularly. All this means an approach quite different from the methods used in institutionalized education where learning is the primary if not sole concern of the students. It also means an individualized approach so that each student may feel that he can attend whenever possible and yet achieve desired results. It furthermore means the organization of teaching materials adaptable to students who desire some further training but stu-

dents who are mature. The ability level may be that of *The Little Red Hen* but the thought or idea level is on the adult plane.

Because of the nature of the student body and the attendant needs, success has not been so great as some might desire. The teaching staff had to be trained to make the desired approach and materials have had to be prepared. But progress is being made. Evidence of this progress is found in the thousands of adults who have been enrolled in the many classes that are maintained and in the thousands who continue to attend—the measure of success. Better trained teachers, a process going on constantly in many centers, and an abundance of adequate teaching materials, which are being prepared in ever increasing numbers, will help convince the most skeptical of the social significance of the movement.

#### CURRICULUM OF STUDIES

What shall be the curriculum in an educational program for adults? In broad outline, the fields of study were set forth in an earlier section. But what criteria may we follow in keeping with the major prescriptions?

Some students, particularly young people who are unemployed and who are unable to attend organized educational institutions, may desire a program of studies, patterned after high school and college curriculums, that will enable them to continue their formal schooling when economic conditions are improved. Other adults may feel that they would like to study a foreign language, an advanced course in mathematics, stenography, typewriting, or some other quite specialized course now found listed in high school and college catalogs. Still others will desire assistance in preparing for a specific vocation.

Whether or not society as a whole is able and/or willing to provide adult or continuation education of a specialized character, such as advanced mathematics or training for a specific vocation, is questioned by some. There are communities that may be both able and willing to offer

such opportunities. Others may not. Many adults study not for long-time ulterior ends but for more immediate purposes. The requests for any individual or group of individuals for any course should be granted if possible, provided the potential values involved are needed in removing deficiencies in the development of the students.

All other factors, such as available space, sufficient equipment, and adequately trained teachers, being favorable, any course demanded by a large enough number should be offered. By a course we mean a collection of related physical and/or social phenomena or problems organized about some central principle. For these bodies of learning materials we will of necessity go to the contributions of civilizations—what we know as subjects.

But the courses will not, except in rare instances, be courses as we know them in institutionalized education; we may use subject names but certainly not the subjects as we know them in high school and college.

In the organized institutions of learning, studying is systematic, it is disciplinary. In the universities emphasizing research, subjects are the primary concern of the students, specialization of a narrow sort is desired. Subject specialization of a narrow type is essential if our horizons are to be pushed ever outward and onward so that we may better understand ourselves and the world in which we live.

But adult education pupils, except in isolated cases, do not plan to become scholars. They will be quite content to become familiar, even in part, with what has been discovered by past scholars. They are interested in learning that which has been discovered, not in becoming discoverers and creators of new knowledge. Most certainly such a point of view does not prevent those adult learners who desire to become creators or discoverers from making original contributions. The great majority, however, will continue to study as a supplementary activity that they may know the social significance of

the past contributions of scholars.

Granting the validity of the foregoing generalizations, what will be the content of the courses and how will the materials be organized?

The basic elements of an adult education curriculum must be selected as a result of a recognition of what we mean by education and of the characteristics of the learners. The criteria used in determining the elements are: (1) Is a mastery of the element essential to the development of a personality? (Not necessarily all personalities) (2) As far as possible, does the element have immediate significance to a learner—does it arise out of the conscious needs of a student? and (3) Is the element limited enough in scope that it may be mastered in one lesson period or one session?

The first two criteria are sufficiently clear that no further explanation is needed. The full force and effect of the third may require some elaboration. Because adults cannot attend regularly, the curriculum cannot be made up of elements that require more than one session each. An element must be so limited that it may be completed in one session. Nor can the usual scholastic practice, making one day's work wholly dependent upon what immediately preceded it, be used. This does not mean that the elements are arranged illogically, but a definite subject-matter-logical sequence is not necessary.

In some centers, the adult program has been more successful than in others, depending largely on the leadership available. Many communities have produced persons who understood the adult mind, what it wanted, and how that want could be satisfied. Continued success will depend largely on the development of adequate curriculum materials to meet the needs arising within the local groups of learners, not imposed on them from without.

#### INITIATION, ADMINISTRATION, AND CONTROL

How may those in charge of the program locate the potential students—those

who feel a desire to learn? How are these adults, who have not "studied" for so long, to be stimulated to let their desires be known?

It will be recalled that the Office of Education urged that all existing agencies—schools, clubs, churches, etc.—be drawn into the picture. The potential students are familiar with these local agencies and quite often look to them for guidance and leadership. Certainly the public schools are in close contact with all adults, or should be. These public agencies could easily lend dignity and prestige to the program by locating those persons who desire further training and guiding them to the appropriate adult classes. How better can a school system sell itself to the taxpayers than by opening its doors to those taxpaying adults who desire to learn?

In most communities there are club members and professional men and women who would be quite willing to give of their time to supplement the teaching of the employed personnel in the program. The existing educational agencies working in cooperation with the paid personnel on the Federal program should be able to initiate an adult education program and so administer it that when Federal funds are discontinued—if they are discontinued—adult education will be so firmly established and proven of so much worth that the local communities will not permit it to be stopped.

The regret is that in some communities local school officials have assumed little responsibility for the furtherance of the

program. In some instances, this attitude may be the result of the bureaucratic attitude of the local Federal employees. But such bureaucracy is neither encouraged nor approved by the Washington officials. In other communities, school officials may feel that "standards" are ignored, and they will have none of it. Whatever the cause, the hope is that increasing numbers of local school leaders will assume the position of leadership in initiating, administering, and controlling this new venture in citizenship training so that, in time, adult education will be recognized as an integral part of our public school system.

#### WHAT OF THE FUTURE?

One might ask—What of the future? No one knows, but there is reason to believe that once the curtain has been raised to permit thousands to renew acquaintance with old scenes and to view new ones, there will be a demand for opportunities for continued learning. Admittedly, the present Federal Emergency Education Program is of a relief nature—the relief of unemployed persons qualified because of training and experience to make significant contributions to society. If these persons are given a little recognition and encouragement from society at large, and if they will make the most of their opportunities to serve—as a majority of them are doing—we shall become aware of the value of continued education to our social order. We may even approve the continued support for such a program by the Federal Government.



## PERSONALITY IN AN UNSTABLE SOCIETY

DONALD B. BLACKSTONE\*

ANY ARTICLE on the place of personality in a changing world is welcome, for all of us are impressed with the importance of human personality, and we are also distinctly conscious of the changing nature of our times. Desiring, as all of us do, the development of society toward goals of greater usefulness and justice, an article on such a theme as "Personality in an Unstable Society," by Professor Max Schoen of the Carnegie Institute of Technology,\*\* immediately attracts attention and provokes questions.

It is an obvious truth that, given a logical argument, if one accepts the first premise, he is under considerable compulsion to accept the conclusion. But suppose that one does not accept the first premise or the second, then what? In this particular case, the result is another article on "Personality in an Unstable Society."

At the outset, we must decide the question "What is an unstable society?" Professor Schoen would have us believe that "since society is but an aggregate of individuals it follows that an unstable society is composed of unstable individuals." This is his first premise. But does it necessarily follow that an unstable society is composed of unstable individuals? It would seem that this definition over-simplifies the problem. Wherever the stability or instability of groups of human beings is concerned, the state of affairs can be ascertained, not by counting the noses of those present, but by appraising the strength and quality of group control. There will always be some unstable individuals in any society, but they will not be able to produce an unstable society, unless they get

control of society and are able to impose their instability upon a majority of its individuals members.

Following this line of thought, of course, one does not discover much support for Dr. Schoen's "vicious circle," that "An unstable society will breed unstable individuals, and these in turn will form an unstable society." One can see how the exact opposite could be equally true. Men can and do revolt against an unstable society as readily as they revolt against a stable society. Of course, in all of this discussion we are assuming that a stable society is a society in which, in a very real sense, peace and tranquillity reign, and the normal functions of the constituted authorities of that society are carried out with a comparatively small margin of opposition. So much for our objections to the first premise.

In his second premise, Dr. Schoen lays the sins of society on the doorstep of Hebraic-Christian morality for no particularly apparent reason except that they are partially contemporaneous. He seems to be working on the assumption that on one particular day in history the Western world took over a Hebraic-Christian moral code, that prescribed a remedy for each of the particular sins of society, and that for nineteen centuries the Western world adhered to and attempted to enforce this code. Of course, the first thing that has to be said about an assumption like that is that it finds no support in history.

In the second place, by its very nature, religion is always much more a set of ruling ideas, a set of values, and a spirit for living, than it is any clear cut set of do's and don'ts. Because by nature it is these things, no religion can be immediately or wholly put into practice.

Christianity was born in a mature pagan world, with a good many centuries

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of pagan habits, ideas, and institutions behind it. Christianity has made a startling and invigorating impression upon that world, but to expect that it could obliterate the accumulated refuse of the centuries is certainly paying it a supreme compliment. After all, Christianity is an idea and a spirit, and it finds its only expression through the minds and spirits of men. Men's minds and spirits are not always efficient. Another difficulty is that what men's minds and spirits do have in them, they cannot pass on to the next generation without considerable loss, hence the slow progress of ideals and standards. As a parent or teacher considers not what he would *like* to pass on to his own children in the way of ruling ideas, sense of values, etc., but what he *actually does* pass on, he can readily understand why the human race makes such slow moral progress.

In the third place, following an ideal and conforming to a specific rule are two quite different things. It is one thing to say, "Do not turn left on a red light," and quite another thing to say, "Live with faithfulness and honesty." In the one case, a violation is obvious; in the other, there are wide margins of interpretation and understanding involved. One can be more faithful or less faithful, depending upon his perceptions of what faithfulness involves. The whole region of moral perceptions and actions is a relative matter. Many people, for one cause or another, will never be able to understand or interpret profoundly any moral precept.

This is where the analogy of the doctor and the patient breaks down. In the first place, no doctor, moral or M.D., knows all the answers, and few are willing to assume that they do. For all of that, the doctor's prescription may be good and right in many cases but fail in others. It does not follow, then, that the medicine, moral or physical, should be disregarded because there are some cases in which it does not work. No wise doctor either expects or gets cures in all

cases, yet for all of that he may be a most excellent physician. There often are cases in which patients do not follow directions, perhaps because of their fears or prejudices or ignorance. Surely the doctor cannot be blamed for that.

One other word needs to be said in behalf of this Hebrew-Christian faith: to a discriminating and understanding mind no one ever completely imitated the spirit and balance of the mind of Christ, and yet there have been uncounted millions whose lives have been immeasurably developed in spirit and wisdom and usefulness in society, because in thought and spirit they attempted to follow Christ. If those who did develop themselves in these ways could only pass their accumulated experience on to others, what moral progress could be made!

The upshot of all this is that whoever is expecting rapid changes where the life habits and ideas of human individuals are concerned is bound to be disappointed. And one can least expect precipitous change where individuals are given a large measure of personal freedom in the presence of competing ideas and ideals.

In his discussion of the principles of authoritarianism, Dr. Schoen seems to say that there is something wrong with it as a principle. My suggestion is that, although it might be the worst thing in the world, organized society cannot get along without it. The theory of organization is that individuals will be put under obligation to perform certain necessary and specific tasks, and that by this means only can society get those things undertaken. A home cannot be run on the idea of complete freedom from authority and produce the largest number of desirable results, and neither can a school or a city or a nation. It is extremely difficult to find any place in society where there is very much personal freedom. The thoughts we think, the books we read, the clothes we wear, the circumstances under which we live are

determined not by what we might want as free persons, so much as by what we can secure. Our very wants are socially determined. In the broadest sense, no one in this world is a free lance. So when an author criticizes too completely the evils of the principle of authoritarianism, he is entering a blanket condemnation against human life—which of course he is privileged to do. We want freedom, of course, all we can secure, and for everyone. But it must be freedom within limits, and those limits are authority and social control.

The important thing about authoritarianism is not where does it come from, but is it true? Does it find a natural and valid confirmation in human life? The Ten Commandments are valuable for moral teaching, not because they are reported to have come from God, but because they state sound moral principles. Most of us are willing to concede that killing one another is not a satisfactory social pastime. The chances are that we were led to that conclusion not by seeing people killed or by killing on our own account, but in some way the thought was presented to us, "Thou shalt not kill," and it found support in our reason and will.

We do not have authoritarianism in so many places in life, because evil is pleasant and good is unpleasant; that is not true. Doing good is rarely unpleasant, and doing evil is not always pleasant. What we are trying to do is to strengthen individual and social life so that the largest measure of continuing goodness will be received by all. In the process of doing that, for example, we have to curb the criminal. Not because we want to deprive him of any pleasure that he gets from pursuing his crimes, but that he will take the pleasure out of life for a lot of other people.

There is some suggestion, in Professor Schoen's principles of authoritarianism, that there is something bad about there being threats and rewards attached to what we do in this life. I, for one, do

not see how rewards and punishments can be avoided. Everything we do has its reward or punishment—usually a natural consequence. Why should that fact not be called to the attention of people who are planning to do things?

One of the mainsprings of human motive is reward and punishment. It might be said that no one does anything without the expectation of satisfactory outcome—and that is the essential nature of reward. The trouble arises because, through our ignorance and misunderstanding, we often expect the impossible. There are two principal ways in which life grows. One is by freedom to experiment, the other is by instruction. Experiment is often long and costly, and frequently the results come too late to be of practical use. Why should not men be taught moral truth, even if the truths they are taught come from Hebraic-Christian morality?

This brings us to a different approach to our problem. One can receive and teach truth found in the Bible, or any other authoritarian source, and still be open to suggestion and sensitive to places and circumstances where the teaching seems not to apply. There is no intellectual dishonesty in holding any point of view as truth until it is proved false. On the other hand, it is sheer foolhardiness to refuse to bind oneself to any source of wisdom just because it is old, or because it is not one's own brain child. There certainly was a day when men were not as ready to receive criticism or to criticize as they are today, but that does not apply simply to the teaching of morals. That condition ran the whole gamut of teaching. For the teaching of Christian morality today, this means that one can be loyal to the teaching of Christ and still be intellectually alert and honest.

Another difficulty that Dr. Schoen finds with authoritarianism is the substitute of "words for deeds, precepts for practice." Who does not find that condition everywhere he turns, in religion,

and outside of it? Who completely does what he knows to be best to do in any realm of his life? We know something about how we ought to take care of our bodies and minds, and most people act accordingly. But how many of us go the whole way? Because we do not obey them completely is no excuse for not reminding ourselves again and again of the precepts. There is one thing that certainly can be said for Hebraic-Christian authoritarianism: it does not entertain any shallow optimisms that can be summed up in some sweeping statement to the effect that it is easy for anyone to be anything that he wants to be. And that is considerably more than can be said for some present-day psychology and education.

As a basis for a substitute for authoritarianism, we are asked to consider man biologically, which we are more than willing to do. The first proposition is that any organism is a self-acting, self-directing and self-determining body, which, of course, he is—biologically. In the second place, we are told that man is a self-directing body, biologically, and we have no argument with that. In the third place, man is said to be a body with a system of self-determining laws, biologically, and we have no argument with that. The difficulties arise when we add to all of these the fact that *man is now trying to adapt himself to a society of moral beings*.

A body by itself never faces a moral problem. It is man that faces moral issues. When he does face moral issues, what happens? In the first place, to live as a man instead of as a body, he will have to submit to some restrictions, for a society is a situation in which individuals control themselves for the common good. In other words, what might be completely good for one individual by himself often has distinct social disadvantages. Theoretically, one is placed in the position of choosing between his individual good and the common good, supposing that they are different. But, in fact, once

one becomes a member of society, society does not give him the opportunity to choose; it simply compels his support of the common good. It tries to convince him, but if he will not conform, society exerts pressures—authority again.

In the second place, one has a social inheritance as well as a biological inheritance. One's biological inheritance is on a different level from his social inheritance. His biological inheritance is one of muscles, organs, nervous patterns, instincts, and hungers; while his social inheritance is one of ideas, traditions and customs. To assume that these two inheritances are forever in violent conflict with one another is a gross exaggeration.

One needs both of these inheritances if he is to live in society, and he can have both of them for the price of a few wise adaptations. To assume that when one adapts oneself to any situation he thwarts himself, is another common misconception. For example, suppose one's acquisitive tendencies lead him to desire some particular thing, and there are not enough of those things to go around. He may substitute for it some other thing and find as much satisfaction with his new found object. One is often placed in the position, biologically, of wanting things that he cannot have. Suppose that he wants the moon. How will he get it? The answer is that he will not, and his inability probably will not forever warp him and thwart him. In any society, one has both his social and his biological inheritance to have and hold, and there is little likelihood that he will ever desire the one to the complete exclusion of the other.

Dr. Schoen tells us that the psychology of a normal personality is the self having found a sane normal orientation in the word. *Exactly*. And the way one arrives at that sane and normal orientation is by making use of every available source of wisdom and knowledge. In doing that, one can turn up his nose at Hebraic-Christian morality, but what

would he take in its place? At least, would he not try to fill the place that it holds?

Dr. Schoen is completely right when he says that human personality is the sole and supreme value in this world, and the sole and supreme source of good and evil. Certainly an animal does not distinguish between the true and the false, the ugly and the beautiful, the good and the bad; but personality does. Christ taught that human personality is the very "salt of the earth," the "light of the world." Why men often choose to do evil, no one knows completely, but the fact that they do choose it is common knowledge. Jesus in the parable of the sower gave three reasons why men choose evil: (1) they do not understand; (2) the evil in the world contaminates them; and (3) their own use of their thought, time and energy chokes off the better things. These may be concepts of the despised Christian authoritarianism, but they are nevertheless very wise observations.

That human nature is inherently good must to some extent be the basis of every effort made to help it become better. If it is inherently bad, many of us are wasting our time trying to improve it, and we do see some signs that would tend to show that our work for a better world is not entirely without results.

The proposition that a principle intended to guide human life must be derived from human life and be true to human nature is valid, certainly. But that any individual can live as a social being without being placed under some compulsions by the society of which he is a part as a prerequisite of membership, never. And since men and women have been living as social beings for uncounted centuries, and consistently paying the price of some measure of conformity to the group will, I take it that there is no living person who does not have some social responsibility attached to him that from time to time will cut across personal desire.

There is a second truth that goes with this: one can have a *life* and one can have an *abundant life*. It may be that when he has life, he will satisfy all of his biological desires. But when he has abundant life, he is not satisfied with those alone. He has his soul set on some greater good in the realm of personal and social values. He may discover these through worship, or through study of what other men have found through their worship, but they are true goals. The gaining of these values may, and usually does, mean some further discipline of himself. But a man must be willing to pay a price for the greatest good. This is where Hebraic-Christian authoritarianism comes into its own. Its personal and social ideas are unexcelled. And for all the fact that they may not have completely subjugated mankind, we must remember that *it is not the purpose of an ideal to subjugate*. It is something for men to look at, and appreciate, and apply as best they can. For an ideal is an elemental truth, and will tend to fill the life that follows it with truth.

One always wishes that there were some easy answer to moral, social or physical problems, but unfortunately—or is it unfortunate?—there is no simple answer to be found. A century or so ago, someone had the idea that if every child in America only knew how to read and write, our crime problem and many others would be solved. As we now scan the statistics, it rather looks as though there is little relation between literacy and crime. One thing is certain: man is a complicated creature, and he lives in a complicated world. Anything that will strengthen and fill his mind, sensitize his spirit, and turn his energies to high tasks, we need and ought to use. Some of us think that it is a little too early yet to expect even Hebraic-Christian thought to have all of the evil stamped out of the world. As we wait, and believe, we shall also work toward that goal.



## THE RELIGIOUS EDUCATOR AS COUNSELOR

WESNER FALLAW\*

WE had had an afternoon in the museum, a group of junior high boys and girls from the church school. Danny and I were walking together as our crowd moved toward the train. Now Danny is a talkative lad with both wit and something to say. And withal he is as candid as a family doctor. "On Sundays," said he to me, "when you are talking to us in the worship service, all of the kids sit there wondering when you will quit and if you mean what you say."

I was, in truth, as amused as I was delighted. Perhaps it was the bubbling way in which this revelation of a lad's thought was revealed, and perhaps it was the manner in which he twisted as he walked, twinkling up at me, which amused me. As for my instant and subsequent delight in this incident, I account for it because through Danny's speech I learned that with some at least in my group of ninety youngsters I was establishing rapport.

If religious education with intermediates is conceived of as guidance by a mature person of those individual boys and girls with whom he is thrown, opportunities must be multiplied for personal contact in a variety of situations. Group leadership and personal counseling are companion devices composing the total work which the educator undertakes. Conducting a single worship service on Sunday mornings, with ninety or more youngsters participating in songs, prayers, responses, and silence, may be inherently educational and religiously beneficial, but as a total picture of educational guidance of the young it is inadequate.

In our church school we have followed the usual plan of supplementing the worship service with class room work, or-

ganizing small groups in dramatics, choir work, social evenings, service projects of charitable nature, trips into the country and to worthwhile spots in the city, and club group discussion. All of our work with the junior high age centers in the Intermediate Department. My own place in the organization, that of Director, or adviser, has afforded participation extensive enough to enable my studying individuals, their likes, dislikes, talents, deficiencies, interests, choice of friends, and in part, home, school, and community life. With a minimum of record keeping and a maximum of time spent in chatting with two's, three's, and larger groups—as well as with individuals where the counseling takes a systematic form—I have studied the children, and, incidentally, they have studied me.

I am concerned here with relating some experiences and partly satisfying results from three years of effort directed toward several particularly interesting and challenging boys and girls.

The club meets each Sunday evening with ten to fifteen persons present, about the same number of boys as girls. The members are exceptionally talented as a whole, quick of mind, versatile in dramatics and self-expressive in discussion. Their homes are upper middle class and hence the individual child has had the advantages of summer camps, travel, social clubs, sports, and entertainment. Most of the parents of this group I know personally from visits in the homes, and the opinion may be advanced that in education and general culture the children enjoy exceptional opportunities. The attitude of the mothers and fathers favors religious activity—by their children, at least.

The youngsters come to the club because they are interested in each other. The boys like to be with their buddies

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on Sunday evenings, they are becoming interested in the girls—being for the most part about fourteen years of age. The girls, of course, being the same age, have long been interested in boys, and too, they enjoy talking with each other. The programs which we undertake are really secondary in importance in the minds of the club members.

I ask myself, What am I seeking to accomplish with this charming group of young persons, who come here to frolic more than to talk of life and religion; who know all the answers—surface talk and scintillating rejoinder, rather than the dignity of churchly speech or the courtesy of thoughtful comment?

I know their homes have long since given up much effort at religious training. Parents have become so much the pals of children that in them respect enough to evince a sense of the fitness of things has vanished. So busy with Scouts, athletics, clubs, dances, shows, and all the rest in the category of youthful enjoyment, the young people have had little time to learn of the Good Life. A case of the good things of life almost obviating the Good Life. The evidences are: flagrant discourtesy—without the slightest conception of their guilt; inability to alternate a state of receptivity with self-expression—a matter of embryonic opinion more often than factual appraisal; almost complete incompetence in presiding over the meeting with propriety or leading a devotional service—because of spiritual underdevelopment.

And yet, week after week, they and I have met together; they coming because we all like each other, and I for the same reason, but more than that because through the group I, as religious counselor, reach the individuals. Tonight it is Mac's turn to conduct the devotionals. The chairman for the evening calls Mac from the semi-circle to the table beside herself. Neat, slightly confused, the lad moves to the front, opens a big desk Bible, announces the 67th Psalm—and finds it without bene-

fit of a marker! I exult, for I have tried for months to get this irresponsible chap to accept responsibility and take an interest in the religion which to him is little more than another community duty. His reading is done with fair understanding, and most of those present forget to prattle with their neighbors as they listen. Mac's prayer follows—one he reads from the book. I conclude that he sets the prayer attitude for the group about as well as a finished exponent of extemporaneous words could do.

Later I reward the boy with, "You did quite well, Mac." Group approval he senses, and now he has begun to head the boys' play group in the gymnasium and to fraternize with me. He and I are on the road to an educational adventure in religious growth. The present state of affairs stands in contrast to his flippant manner of a year ago, when he was wont to state in the Sunday school class that his attendance was a parent-imposed duty.

Fred, handsome, an open favorite of the girls, skilled in dramatics, was showing the germs of distressing vanity. Should I call him in for a conference, or capitalize on his friendly visits when he came in to chat with me about his work? From the past I had learned the fallacy of both procedures, and so I waited. Parts were being assigned for the next play, one dealing with the social theme of injustices in industry. It developed, as it often does, that Fred was desired by the girls (fellows too, interestingly enough) for the leading part. The role required interpretation of a selfish young man, popular and gifted, who reforms—seeing the goal of service for his fellows in the cause of justice. For that reason I, too, wanted Fred to have the part; but I was careless about the whole matter, deliberately so in the face of Fred's being popular choice and his hesitancy in acceptance, due to his patent wish that I beg him to accept the job. But finally he did

accept, only to resign later—as I had expected when he found the role difficult and my unconcern still evident. I made it plain to him that other boys were available and that we were not worried over his resignation. He asked then to have another chance, and came through creditably. This, I feel, was guidance in humility, more effectively administered than had I resorted to conferences with Fred. Our group work is better because Fred is in it, but so also may it be said that Fred is a better individual because he is receiving effective educational guidance by being in the group.

The impropriety of youthful gatherings in churches and elsewhere where deportment is left to grow from intelligent control from within each person instead of being superimposed by adults, is a fact we educators have too long ignored. I admit the ultimate values accruing from patient waiting for control to grow and tend to justify the chaotic deportment preceding order. But the trouble is that too often "ultimate values" never breathe the air of peace, order, and, in the case of religious groups, worship. Of course worship cannot be forced, commanded like a military order, nor imposed by adult disciplinarians. But the truth is that children in early adolescence are proving to be incapable of self-discipline without the alert aid of adults who make clear that some things just must not be. Believing this, I have sought to show myself favorable to sporting, "horse-play," fun in general—but *only at times like a party or trip of some sort.*

Very well, that establishes me as a good fellow with the group and prevents my being considered hopelessly unacquainted with the nature of adolescents when I show disfavor at discourtesy and unworshipful behavior in a church gathering. Group denouncement is unpleasant, ineffective for the most part, out of keeping with the very purposes for which we are met. Talks with individuals help, but only so much.

What to do? I try to dramatize the problem. That is why the purpose of having alternating chairmen and leaders of the devotional period is not strictly another means of furthering religious instruction or training as such. While the boy or girl struggles to discharge his undertaking as leader of the group, I sit quietly for the most part, letting him or her get the full force of disturbing tongues, scraping chairs, boy and girl flirtations. Distracted by the group, the young leader keeps plugging away at his business, never too happy with the results of the job for which he has spent previous time and energy in preparation. Later, he is ready for a private conference with me about the problem of his own discourtesy when not he, but I am the leader of whatever activity is under way.

We were working on a play. Ted, leading contestant for the position of being my greatest annoyance through virtue of being the possessor of a loud voice and a tongue fashioned for irrelevant repartee, was on stage, center. One girl especially in a group on the front row, persisted in talking loudly. Finally Ted halted, faced her, and boomed in the amazed ears of us all: "You, Jane, have got the biggest mouth I ever heard! It could be used as a bath tub!" Now it so happens that I can join Ted in this opinion, but my first task was to suggest to him later, that his mouth is not much inferior; and the second task is to see Jane, both to determine the extent of her wounded feelings at this denouncement and to use it as a constructive medium for the change I think ought to be wrought in her.

As a counselor I have not a doubt but that the children advise each other more effectively than I and make more dramatic than I the necessity for personality growth. I think of my job as being primarily that of devising situations which make ready and possible this "counseling"; and then, of course

later, checking through with those individuals concerned. The social poise which the average youngster possesses practically removes the danger of biting words from another boy or girl wrecking injury of the feelings. Yet I know much that is felt is hidden, and sometimes I play the part of physician to torn sensitivity in the reprimanded child.

I had tried for two years to elicit the approval of Art in our religious activities. After I had inspected his "rabbit farm," chatted with him of an afternoon about horses and sports, while he perched on the bed, lounging his true manly style in a dressing gown, we were on better terms. He later proved to be one of the best minds in group work, being indeed the possessor of real spiritual appreciations. Previously his mother had asked that I "do something" with him, meaning, I suppose, that I was to give him a personal invitation to our services. But that kind of personal guidance would not have turned the trick, for Art is not a lad easily led.

Phil disturbed me. In every discussion, when race relations were considered, he had a disparaging word ready about the Japanese. I knew he was but echoing his father's discrimination against the Japanese people and that the bias of the boy could not be dissipated by any one or several conferences I might have with him, or by selected reading matter I might place in his hands. And so I had a Japanese friend of mine visit the group, make tea for us, tell of his country, and show us books and pictures. Phil liked the whole performance. Now I may say with pardonable pride, my follow up comments to Phil about Japan and her people are significantly both educational and religious.

Julia's mother wants her to advance in her music. I had often visited in the home, added my compliments (she is quite talented), told her of later social pleasures in store for her if she will pre-

pare herself in music. Of a temperament needing the emotional balance afforded by this kind of expression, Julia was not, apparently, paying the slightest heed to my suggestions. So it was that I turned once again to the group by way of administering counsel. With the combined approval of boys and girls after her performance, she has, for the time being at least, begun to practice with a definite understanding of the values in store for her through music.

The religious counselor of a fairly large group of youngsters may know, when he faces them to expound his educational principles, that they are very likely—as Danny said—wondering whether he means what he says. That is why it is so necessary that he break the group up into smaller groups and then work back and forth between individuals and their clubs. Counseling becomes effective when the individual is known by and knows his counselor. While the adult is studying the boy, the boy is sizing up the adult, deciding whether or not he will accept him. The variety of situations into which youth and their leader are thrown afford the only opportunity for all concerned to see in its entirety the picture of their relationship. Simply securing data from home visitations, studying scholastic and community standing, and talking privately with individuals is not enough. What he would teach, the adviser must dramatize; and what he would dramatize he must effect through normal grouping (those in which the members feel affinity one for another and for the work under way). Therein the irascible boy may find himself projected in the role of the harrassed leader, from which experience he returns with a vivid understanding of his own past sins as a member of the group. And therein the girl may find guidance more beneficial than that given by one adult, though he may have seen with perfect clarity into her need for personality adjustment.

## CRITICAL REVIEWS

THE CHURCH THROUGH HALF A CENTURY, Essays in honor of William Adams Brown, by former students. Edited by Henry P. Van Dusen and Samuel McCrea Cavert. *Scribner's*, 1936, \$3.00.

This series of essays by former students of William Adams Brown accomplishes most happily a two-fold purpose: (1) that of honoring Doctor Brown upon his retirement after forty-four years of teaching in Union Theological Seminary; and (2) that of surveying "the development of the thought and work of the Church" during the last half century,—the period in which Doctor Brown has made outstanding contributions to nearly all phases of the Church's life. To some readers the title of the book will seem misleading. A more accurate title might be, "Liberal Christianity Through Half a Century." The essays are written from the point of view of liberal Protestantism, and as the editor of *The Christian Century* has been pointing out recently, Protestantism is handicapped by having no "Church."

It is not often that one finds such careful planning and uniformity of quality in a symposium. The major areas of Christian life and thought have been well covered. Yet, in spite of the fact that all of the writers are dealing with the same period, there is surprisingly little repetition of material. Whether one reads the book as a whole, or chooses among the various essays, he will be rewarded with stimulating analysis and interesting presentation.

Someone has stated that the purpose of history is to show us how things as they are came to be, in order that we may better understand the present and more confidently face the future. To those who desire to understand the present condition of the Church, and who desire to look to its future with hope, this book is highly recommended. The writers are not blind

to the current confusion and uncertainty within the Church, but are confident that the Christian message still has the content and power to meet the needs of the present and of the future.

The least optimistic of the essays is probably that of Miss Adelaide Case on "Christian Education." "What shall we say of Christian education today? Obviously it is in distress. The machinery has broken down. . . . Christian education is at a standstill. It cannot move forward until it has a sense of Christian imperative." Yet Miss Case is not without hope for the future, and she reports some significant recent gains which hold promise: the new emphasis on parent education and home life; the mobilizing of Protestant youth in a program of thought and action, "Christian Youth Building a New Word"; a new sense of responsibility on the part of pastors for the educational program,—"the conflict between 'rectors' and 'di-rectors' is becoming a thing of the past."

Those contributing to the symposium, in addition to the editors, are: J. C. Bennett, J. S. Bixler, B. H. Branscomb, H. E. Brunner, Adelaide T. Case, E. B. Chaffee, H. S. Coffin, P. P. Elliott, D. J. Fleming, C. W. Gilkey, W. M. Horton, H. S. Leiper, A. C. McGiffert, Jr., M. A. May, and H. N. Morse.

*M. H. Dunsmore.*

Kalamazoo College.



DESVERNINE, RAOUL E., *Democratic Despotism*. Dodd, Mead, 1936, \$2.00.

This book is a well-written, able and forceful brief against the New Deal from the viewpoint of the Liberty League and a conservative "constitutional" lawyer. It examines and condemns the Roosevelt policies and all economic reform legislation on strictly legalistic and narrow grounds. It refuses to consider the social,



moral and economic aspects of, and reasons for, the measures it attacks. They are all, or practically all, repugnant to the Constitution, according to Mr. Desvernine; and that should settle everything!

It would, if (a big "if", though) the constitutional provisions cited with an air of complete confidence against "democratic despotism" were as clear and explicit as the author assumes. Unfortunately for his school, they are not. They need to be interpreted, and they can be and have been interpreted in different ways. We have had liberal construction and strict construction.

Elihu Root himself has said that we have not had to amend the Constitution very frequently because "it has marched by interpretation." The fact, of course, is that when the majority of the justices of the Supreme Court are conservative, or reactionary, the Constitution does *not* march. It becomes a straight-jacket, a barrier to sound progress. When the majority is liberal and humane, the constitution proves adequate to social and national needs.

Mr. Desvernine is plainly embarrassed by the number and tone of the dissenting opinions in the New Deal cases. He thinks Justice Stone, for example, is "confused" and does not really understand the constitutional division of powers.

There is considerable sophistry in the book, and much question-begging. It is, however, sincere and merely proves that the old school of lawyers is too biased to discuss philosophically the grave, menacing problems of our critical time.

Victor S. Yarros.

Lewis Institute, Chicago.



GARRISON, KARL C., *Psychology of Adolescence*. Prentice-Hall, 1936, 377 pages, \$2.85.

Dr. Garrison is author with his brother, Dr. S. C. Garrison, of a former book in the field of psychology entitled *The Psychology of the Elementary School Subjects* (1928). In this book he is the genetic psychologist and produces a book readable and scholarly. He is so eminently sane that the thoughtful reader will perhaps not take serious issue with any of his conclusions, considering his premises, though at times he may be inclined to

give his facts a divergent interpretation.

For example, he is right in thinking that the S-R bond does not and cannot account for all human behavior. So he posits the S-O-R bond, the stimulus, organism, response bond. Here the reader may prefer that S-P-R bond, by which he would mean stimulus, person, response bond and intend to insinuate, if not openly say, that the "person" has much to do with determining the behavior of human beings and that no type of mechanism can be depended upon in the human realm. In other words, he will revolt against mechanism in favor of freedom of choice.

The reviewer confesses to considerable uncertainty with reference to the statement that "social training which leads to the building of special types, as followers and leaders, is not desirable in a democracy." As relates to the production of "followers" there will be general agreement. But what about the Church's programs of leadership education? Is Dr. Garrison right? Should we abandon the effort to develop leaders through leadership education programs?

He is certainly right in his conclusion that "religion, control, education, and guidance must be adapted to the changes that have been and are being wrought in the twentieth-century civilization," nor is there need to belabor the point. Equally true and acceptable is his statement that "the adolescent does not need a dogma or creed to anchor on," but rather help in finding himself.

The second part of the book, Chapters X to XVI inclusive, has to do with personality and the problems that grow out of it, such as mental disturbances, the hygiene of adolescence, juvenile delinquency, and guidance. Here he displays a remarkable acquaintance with the sources bearing on the themes presented and brings forward the evidence of original investigation as well.

It is a well written book, sane from the genetic standpoint, and deserving careful reading. While it lacks the originality that electrifies, it nevertheless evidences a scholarly insight and acquaintance and as such is eminently worth while.

W. A. Harper.

Vanderbilt University.

GOLDSTEIN, MORRIS, *Thus Religion Grows*. Longmans, 1936, 358 pages, \$3.00.

This book is an account of Judaism by a Jewish Rabbi. It is a book that all intelligent Christians may read with profit because it gives in untechnical language yet with the accuracy of modern scholarship and with charm of style (a) an airplane view of Jewish history from Abraham to the present, with emphasis on (b) the evolution of the Jewish religion through Bible times and on (c) the changes that have been wrought in Jewish character, religion and institutions in the last two thousand years. The reader will find in this exposition a corrective to his one-sided view of Jewish legalism and casuistry derived from his New Testament study, and will acquire a greater respect for the Pharisees as that body of scholars who preserved the democracy of ancient Israel and, when the environment changed, showed by a liberal interpretation of the Torah how it might "broaden slowly down from precedent to precedent." The author's account of Jesus is eminently fair; such a report on a historic character and situation as a distinterested contemporary might give. His review of the development and influence of Jewish scholarship through the middle ages will be a revelation to most Christians; and his brief allusions to the frightful treatment accorded the Jews by Christians during their long trek through the centuries are without rancor.

The treatment of the historicity and the religion of the patriarchs will be modified in view of Sir Leonard Woolley's interpretations, based on his twelve years of digging at Ur and published about the same time as this book (*Abraham*. Scribners, 1936). Other details may need revision as our knowledge of the ancient world of the Hebrews expands. But for the present generation this is as authoritative and readable a statement as one is likely to find anywhere.

Albert E. Bailey.

Central Y.M.C.A. College, Chicago.



HAMMOND, HILDA PHELPS, *Let Freedom Ring*. Farrar and Rinehart, 1936, 300 pages, \$2.50.

Truth is indeed often stranger than

fiction. Here is a book that reads like a dramatic novel, yet it is an unadorned story from life—political life in Louisiana and Washington, D. C. Mrs. Hammond, chairman of the Louisiana Women's Committee, which heroically worked to protect the ballot in the state dominated for several years by the late Huey Long, dictator and boss of a corrupt machine, records events and proceedings which cannot fail to grieve and shock the citizenry of America.

The title of the book is rather melodramatic, but Mrs. Hammond writes feelingly. She believes in representative government, and she takes the federal constitution seriously. The U. S. Senate's treatment of a petition presented by the Louisiana Women's Committee in protest against the seating of Senator Overton, Long's political protege, amazed and grieved her. She hopes that public opinion, challenged by her vivid, revealing account, will save the constitutional right of petition and compel the senate to request men like Senator Overton to stand aside pending a thorough investigation of the charges against the machines which elect them and of ruthless bosses like Huey Long, who degrade and corrupt American political life.

It is impossible to question Mrs. Hammond's accuracy or earnestness. Her story gives much food for thought, but the admirers of Senator George Norris of Nebraska—and the present writer is one of these—would like to have his version of the interview he granted to Mrs. Hammond and the reason why he remained totally indifferent to her appeal. Senator Norris is neither afraid of corrupt bosses and arrogant local dictators nor in sympathy with their plans and purposes.

Victor S. Yarros.

Lewis Institute, Chicago.



HEATON, KENNETH L. and KOOPMAN, G. ROBERT, *A College Curriculum Based on Functional Needs of Students*. University of Chicago Press, 1936, 157 pages, \$2.00.

Messrs. Heaton and Koopman report an experiment on rebuilding the general college curriculum at Central State Teachers College, Mount Pleasant, Michigan. The study was begun in 1934 by the

faculty of the college in cooperation with the State Board of Education. Both the curriculum and methods they are developing follow the Progressive Education ideals. The report concerns itself with only the pre-professional or general education on the junior-college level, but it is hinted that the experiment will continue into the professional area.

One does not proceed far into the report until he is impressed with the thoroughness of the study, the sound experimental technique that is employed, and the boldness of the experimenters in trying out new procedures and new organization of subject matter. There is much evidence of clear thinking and hard work. The experiment has not progressed far enough to draw completely valid conclusions, but far enough to predict that it will have more than local significance.

"Indispensible to adequate reorganization of the curriculum in any educational unit are two basic steps: (1) evaluation of the curriculum as it is and (2) the setting up of a general pattern for the curriculum as it should be." The second step is validated in terms of student needs. Before studying student needs the faculty adopted certain "basic concepts" in order to define the scope of the curriculum.

"For convenience the relationships which make up life have been classified in four major areas: (1) the area of social relationships . . . (2) the area of family relationships . . . (3) the area of personal relationships . . . and (4) the area of vocational relationships . . ." In each of these relationships the student must have or acquire the ability to (a) act or achieve, or make things which implies (b) knowledges, (c) understandings, and (d) appreciations of worth or value.

"Thus the faculty has assumed that the effectiveness of the curriculum may be judged in terms of the student's growth in the abilities, the knowledges, the understandings, and the appreciations of value which are essential to the relationships of social, family, vocational, and personal life."

Educators in general will probably agree, fundamentally at least, with this assumption. The experimenters faced, however, two major difficulties: (1) what is really "essential" to the student in his

various relationships, and (2) which of the essentials should be covered in a college curriculum. For instance, in looking over the tentative list of functional needs of students, a reader must conclude that at least one prominent educator in America would feel that the "classics" have been seriously slighted and on the other hand, that much material is included that is irrelevant to the function of a college education.

Those in charge of the experiment are proceeding cautiously and in a thoroughly scientific manner. In the first year only thirty-five students were admitted to the new curriculum and only the best qualified instructors participated. A control group was set up and a comprehensive battery of tests and other means of evaluation are being used. They recognize that their work is in the experimental stage and hence no claims have yet been made for it.

The report will be of interest to every one who is interested in the college curriculum.

William F. Cramer.  
Central Y.M.C.A. College, Chicago.



HUTCHINS, ROBERT M., *The Higher Learning in America*. Yale, 1936, 119 pages, \$2.00.

Timely and significant criticisms are made in this interesting survey of higher education in the United States. Four main causes of its confused state are discovered: (1) the love of money, (2) confused notions of democracy (one result being degrees for everybody), (3) erroneous notions of progress, and (4) the "character-building theory" of education.

The author pleads for a good general education for everyone. Two principles are basic to this kind of education. (1) It is "the cultivation of the intellect for its own sake"; although a reader is compelled to inquire what cultivation of intellect for its own sake really means. (2) This general education is to be derived from books. The authors are named: Newman's *Principia*, Plato's *Republic*, Aristotle's *Physics*, and *The Federalist*. This last, a much more recent source, may be a concession to American readers. Through the study of such books the student "will have learned what has been done in the past,

and what the greatest men have thought."

"The heart of any course of study designed for the whole people will be, if education is rightly understood, the same at any time, in any place, under any political, social, or economic conditions."

On this basis of general education, vocational schools and schools for research (which is not higher education under the author's definition) may be built. This type of general education alone makes a real university possible.

The university has three disciplines, metaphysics (including theology), the social sciences (in which neither education nor psychology are mentioned), and natural science. But none of these are offered in the ideal university for any practically vocational purposes. "The higher learning is concerned primarily about fundamental problems."

How will the teacher be prepared for general or higher education? That is not a difficult problem: "With a good education in the liberal arts, which are grammar, rhetoric, logic, mathematics, he has learned the basic rules of pedagogy. . . . The liberal arts train the teacher in how to teach, that is, in how to organize, express, and communicate knowledge." The work of the teacher is simply to communicate knowledge.

These Storrs lectures are full of *ex cathedra* pronouncements like those quoted here, quite unsupported by argument or reference. They represent simply the author's point of view; as such, they are a very important educational pronouncement. To a reader the scene hints strongly of a return to mediaevalism in education.

A. J. W. Myers.

Hartford Seminary Foundation.



JACKSON, HENRY E., Social Security by Common Law. *Social Engineering Institute*, 1936, 183 pages, \$2.00.

This is an extremely timely and thought-provoking book. The author, an engineer of distinction and a student of social problems, presents, defends and very ably illustrates a plan of unemployment insurance that is radically different from that enacted by congress under the guidance of President Roosevelt. Mr. Jackson favors the use of what he calls common law principles in social insur-

ance, with a minimum of compulsion. He anticipates the ready cooperation of the great majority of employers.

Admittedly, his plan, which is very comprehensive, would not work unless accompanied by a Homestead Village or Farm Village project on a national scale. Doles for men and women able and willing to work he considers unthinkable, save for an emergency period.

In itself the Homestead Village project is excellent, and has been proposed by other writers. Obviously it would complicate the social insurance scheme. In politics and legislation simplicity is not only desirable, but essential, at least in the first stages of a new experimental enterprise.

Congress would do well to create a committee of real experts and sociologists to study social insurance and amend the present law. Mr. Jackson's book would be invaluable to such a committee.

Victor S. Yarros.

Lewis Institute, Chicago.



JONES, VERNON, Character and Citizenship Training in the Public Schools. *U. of Chicago Press*, 1936, 404 pages, \$3.00.

The effect of curricula and of teaching method upon the character outcome of the schools is a vitally important question. In the schools of New Haven, Connecticut, Professor Jones of Clark University, with the cooperation of Mark A. May and the public school authorities and teachers, experimented for an entire school year with some 300 pupils in the seventh and eighth grades.

The investigators employed three methods: the first-hand-experiencing method, the discussion method, and a combination of the two, all using the same specially designed curricular content. Motion pictures were employed with some groups and results noted. The dependence of character upon such factors as age, church attendance, intelligence, and similar factors was also investigated.

Several conclusions of importance were reached: *first*, that the result in character outcome of special character emphases was statistically small, but large enough to be significant; *second*, that the character outcome differed from teacher to teacher,

rather than from curriculum to curriculum—thereby suggesting the importance of the careful selection of teachers; *third*, that motion pictures have a distinct effect upon moral judgments, and *fourth*, (the basis for this suggestion was not verified) that to change the character of school children to any appreciable degree would require constant emphasis over a long period of years, but that such a change would become cumulative. It would involve the coordination of many agencies which bear upon the child.

Dr. Jones' study is significant. It indicates trends in character development, and suggests lines of action.

*Laird T. Hites.*

Central YMCA College, Chicago.



LENGYEL, EMIL, *Millions of Dictators. Funk & Wagnalls, 1936, 283 pages, \$2.00.*

"If Marxism really performs a social function, it would exist under some form and under another name, even if Karl Marx had never lived." The millions of "little men on the street" would bring it about. The theory of Mr. Lengyel is briefly that the basic human nature of man, his hungers and his habits, create a demand, and that the bankers, the news-magnates, the soldier and the political dictator, though they appear to be the stars in the firmament, are raised to their position because they satisfy the needs and the demands of the great masses of men. It is an interesting, and a significant, point of view.

An illustration: the German people were denied something of great value as an outcome of the World War. When repression had gone so far, they revolted against it. If Hitler had not arisen, someone else would: the hungers of the "little men," the masses of German citizens, made Hitler and brought him to power.

While the dictator satisfies these hungers—for power, for a sense of superiority, for food, for security, for a place in the sun—or while people *think* he satisfies them, he remains in power. But when a considerable number come to doubt his leadership, they will set another in his place, or modify their system to supply their felt wants.

The argument is valid, as far as it goes. The problems arise on the margins of the doctrine. So many of the hungers of the millions are stimulated hungers, only partly real. They are felt because the owner of the newspaper harps on them long enough to magnify the hunger. Out of this continued propaganda fears arise, and the dictator appears because people believe he can overcome the thing they fear. Back of the news-magnates are the bankers and the soldiers and the others whom Mr. Lengyel describes. Does the "little man," even when there are millions of them, have any real chance against the aggressive few who would mould their thought?

*Laird T. Hites.*

Central YMCA College, Chicago.



MACMURRAY, JOHN, *The Structure of Religious Experience. Yale University Press, 1936, \$1.50.*

Macmurray's *Creative Society*, his lectures at Yale (this volume), and his lectures in Canada (echoed by the writers of *Towards the Christian Revolution*), are doing not a little to clarify and to focalize what, up to the present, has been in large measure wishful social thinking. Indeed, he has suddenly become the acknowledged prophet of socially radical Christianity in both Canada and the United States. He startles his readers and hearers by affirming that the real source of communism is Christianity itself, and by denouncing idealism as an enemy of true religion. In the present volume he shows how deep are the foundations of such views. He achieves, in fact, the extraordinary feat of relating high philosophy to the immediate necessity of social action.

His point of view is that of a thorough-going religious empiricism. Its primary characteristic is that it treats personality wholly as a fact of and within the natural order, yet not coördinate with "the facts of science." Science itself is something that occurs within personality as a function of it. Parallel with the scientific function is the esthetic. This, too, occurs within personality. The scientific and the esthetic functions require unification; they achieve it in and through the reflective evaluation of personality. Here is the sphere of religion. The evaluation of per-



sonality, carried through objectively, leads to communion or community. The carrying forward of community is the problem of religion and its task. Here meaning is found for such concepts as sin and reconciliation. In the intention to make community the final goal of life Macmurray sees an implication of God. But Macmurray's realism does not at this point follow most philosophies of religion into idealism. Instead, the function of religious ideas, all of them, is found in action—action within, and with reference to, the facts of our situation here and now. In short, we have here a philosophy of religion that issues unequivocally in a revolutionary social purpose. Incidentally Macmurray's remarks upon the nature and the growth of personality have educational implications of the greatest importance.

George A. Coe.

Evanston, Ill.



MARTIN, HERBERT, *A Philosophy of Friendship*. Dial Press, 1936, 287 pages, \$2.50.

A brief introduction to a social philosophy of education. Professor Martin's purpose is to encourage an educational statesmanship which will establish an effective internationalism. His contention is that nations are socialized by their experiences with other nations, much as individuals are socialized by experiences with other persons. A consciousness of humanity is predicated as the next step in social evolution. The author enumerates factors in our present culture which are already world-wide rather than provincial, and urges their exploitation for the reduction of chauvinistic policies.

Throughout the book Dr. Martin reveals something of the feeling for social solidarity which Hegelians exhibit, and a Kantian respect for a "kingdom of ends," but without either Hegelian or Kantian dialectic. Instead, the reader discovers an instrumentalist marshalling of such psychological and anthropological data as are favorable to education in more universally friendly attitudes.

In the presence of many forces clamoring for education toward international unfriendliness, the thoughtful reader will not easily accept Dr. Martin's epigrammatic

forecast of a friendlier world. He will ponder not only the reshaping of moral attitudes, which the author stresses, but also the difficult problem of education for better political and economic skills, which the author discusses less fully. Needless to say, a book that raises such questions is timely.

Wayne A. R. Leys.

Central YMCA College, Chicago.



MATHEWS, SHAILER, *New Faith for Old: An Autobiography*. Macmillan, 1936, 303 pages, \$3.00.

This book is three in one: the autobiography of one of the great Christian leaders of our time; a history of American religious life and thought since the Civil War; and an examination of that social process in which new faith takes the place of old. It will rank among the most penetrating memoirs produced by its generation. Dean Mathews is one of the distinguished elder statesmen in Christianity today. The wealth of his experience as scholar, educator, churchman, social reformer, and ambassador of Christian goodwill in distant lands, is packed into this volume. For historians of American Christian thought it is indispensable; for younger churchmen it is an inspiring record of courageous faith; for the lover of biography it is a charming account of a life which has never lost its zest.

The plan is not that of a chronological biography, but describes against the background of rapidly changing American culture the major trends in American Christian history during a lifetime. From the mid-Victorian evangelicalism of Maine with its naiveté and its pietistic rigorism, its educational formalism and its hiatus between religious faith and social thought, we are brought through great changes to the sense of complexity and frustration, the tolerance and scepticism, the freedom and the confusion, the social sensitiveness and suspicion of theology which mark the contemporary scene. In these transitions there arise within the span of a single life those movements and institutions that seem so hoary with age to the younger generation: the Student Y.M.C.A., the Federal Council of Churches, the Religious Education Association, the Student Volunteer

Movement, the Northern Baptist Convention, the social gospel and sociology itself, social settlements, graded Sunday school lessons, and so on. Dr. Mathews has played a very active part in most of these; and historians will find here valuable eye-witness impressions and "inside information" on many of them.

But it would be a mistake to regard this as mere reminiscence, however intimate and revealing that might be. For the book traces the emergence of a point of view in the interpretation of Christian faith, and the development and consequences of that attitude in various aspects of the Christian enterprise. Throughout the account there run two related themes. The first of these is that Christian fellowship is built upon active cooperation rather than upon theological agreement. That this point needs stressing today who can doubt when we observe the drift towards dogmatism even in second generation liberals? The second theme is that theology is a product of social experience and must therefore remain tentative in its formulations, so long as the social process is dynamically conceived. Whatever growth in theological expression may come must rest firmly upon the growth in common Christian experience. Hence mutual understanding among Christian believers comes by working together rather than by seeking common credal statements. By the same token the understanding of Christian doctrines is inseparable from a grasp of the social milieu in which they gave meaning to Christian faith.

There are times in the volume when this insistence upon the social genesis and the moral test of belief turns into a disparagement of the philosophical approach to religious faith. But for a generation which has come to religious self-consciousness in a secularized social order and under the religious cosmopolitanism which sees Christianity as *a* religion, it looks as though philosophy will play a larger part than the Dean seem to allow. Yet the basic fact remains that Christian faith is not a product of excogitation, but of sacrificial participation in the persistent movement of the Christian group. The vitality of that faith in its own day rests upon the Christian's kinesthetic awareness of the currents of the society in which he lives. In both these ways Dean

Mathews's own life explains that unwavering faith that is the basis of his vigorous leadership and his sturdy optimism.

It was a pessimist, Kierkegaard, who said that humor is the next step to Christianity. In Dean Mathews the two flow together as anyone can discover by reading these delightful memoirs.

Edwin E. Aubrey.

University of Chicago.



RAYMOND, IRVING W., *Seven Books of History Against the Pagans: the Apology of Orosius*. Columbia, 1936, 436 pages, \$4.50.

A Spanish priest, Orosius, in 418 A.D., wrote this work, at the request of St. Augustine, to supplement the latter's *City of God* in order to refute the bothersome "pagans" who claimed that the current disasters of the Roman Empire were the result of neglecting the gods of Rome. It was Orosius' job to present pre-Christian world history as a satanic orgy of crime, cruelty and vice, thereby to support his master's doctrine that relatively more peace and virtue had prevailed after the Incarnation. Orosius gathered what he thought were the best works on ancient history (Egyptian, Babylonian, Assyrian, Jewish), dipped his stylus in dark red ink—or used a bilious purple wax tablet—and produced an appalling cyclorama of horrors. Since the book became the staple world history of the middle ages for a thousand years, its influence has been incalculably bad, or was such until Renaissance scholars began to vindicate pagan history. In fact, the work may be regarded as prototype of Roman Catholic historiography, in that facts are partisanly entered, omitted or distorted, fables generously advanced for facts, and specious conclusions drawn from erroneous narrative.

The book is not, therefore, very agreeable or profitable reading in itself. Nevertheless it is one of the significant influences of medieval civilization. The volume raises a question particularly tragic in these troubled times: it suggests what influence a propagandist may exert (in our own age?) when he feels that the end justifies untruthfulness as the means.

Charles Lyttle.

The Meadville Theological School.

ROBSON, WILLIAM A., *Civilization and the Growth of Law*. Macmillan, 1935, 354 pages, \$2.50.

The object of this work is to depict the interactions between people's ideas about the universe on the one hand, and the laws and government of mankind on the other. The author has endeavored to show how legal and political institutions have been influenced by magic, superstition, religion and science; and how these great forces have in turn been influenced by the law. The essential aim throughout has been to present a synthesis. In this the author had drawn on the experience of civilized and preliterate peoples, in both ancient times and modern. At every point, however, he has sought to subordinate the multitudinous details to the main outline of the picture he has been trying to paint. Hence, the book is not intended to be cyclopaedic. It aims at illuminating the subject matter rather than exhausting it—or the reader.

The earlier part of the book is concerned to a considerable extent with the intimate liaison which existed for many centuries between law and religion, and the causes and consequences of such a connexion. The influence of religious beliefs in secular affairs was gradually supplanted during the past century by the so-called rational element. The rise of this element played an important part in abolishing many of the most ancient and deeply rooted institutions, such as slavery, serfdom, persecution for heresy, burning for witchcraft, the suppression of free speech.

We are now witnessing a widespread revolt against reason. In Germany and Italy the foundations of government rest on a purely emotional appeal and the secular authority relies upon a dogmatic creed against which no word may be uttered. The totalitarian state thus restores the sacrosanct basis of society. A symptom of this is Bishop Mueller's statement that Herr Hitler has told him that he considers the Nazi revolution to be God's work, so that he feels himself in his high office to be responsible to God. In Soviet Russia the anti-God campaign formed part of the official policy of the government for years; and one hears continual references among sympathetic

observers to the resemblance between the Communist party there and a religious order. Of late the attitude of the party in power has changed, however, and a somewhat more benevolent policy toward religious feelings is creeping into its economic doctrinairism.

Significant is the author's treatment of natural and human laws, and in these the aim and direction of the creative process as an inherent characteristic of life. "The spectacle of existence would be almost unendurable were this otherwise; if, let us suppose, we were confronted with a system of human laws and activities devoid of aim and purpose, mere rules in succession as empty of meaning and significance as the laws which science now offers us. The discovery of the power to aim at ideal ends freely chosen by his own will and intelligence is the supreme achievement of man, and in that, more than in any other single fact, lies the hope of the future." (p. 342) Altogether a thoroughly enjoyable book, provocative of thought.

Dr. Robson, who has been closely preoccupied with contemporary studies and immediate practical problems for some years, is a barrister-at-law of Lincoln's Inn and Reader in administrative law in the University of London.

O. W. Juneke.

Central Y.M.C.A. College, Chicago.



SCOTT, R. B. Y., and VLASTOS, GREGORY, *Toward the Christian Revolution*. Willett, Clark, 1936, 254 pages, \$2.00.

This book is the result of a collaboration by nine Canadian scholars—John Line, of Victoria College, University of Toronto; Gregory Vlastos of Queens University, R. B. Y. Scott, of United Theological College, Eugene Forsey, McGill University, J. King Gordon, Travelling Secretary and Lecturer of the Fellowship for a Christian Social Order, J. W. A. Nicholson, Minister of the United Church at Bedeque North, P. E. I., R. Edis Fairbairn, Minister of the United Church at Confield, "Propheticus," and Eric Have-lock, of Victoria College. In spite of the fact that the book is a collaboration, the authors have achieved a unity, consistency, and sustained level of excellency seldom found in collaborations.

The thesis of the discussion is that Christianity has historically been and is essentially revolutionary. This is true, not because Christianity proposes specific programs of social action, but because it is a prophetic witness to human and spiritual values that stand in irreconcilable conflict with those processes in the current capitalistic culture that violate these values. The authors hold that the capitalistic system has entered upon the stage of decay. Unless Christianity becomes a dynamic factor in the motivation of a new collective economic order it will share in the collapse of the capitalistic system. The authors see in Marxism the greatest present challenge to Christianity in the remaking of the social world—a system with the fundamental values of which Christianity has much in common, though not with its basic philosophy or method.

The authors believe that the political task of this generation is to prevent the rise of the totalitarian state in the remaining democracies, to save civilization from war promoted by the imperialism of fascist states, and to provide economic security and individual liberty in a socialized state as the surest safeguard against fascism. They believe that the contribution of the church to this task will not be made through the organization of the church as a political body, but through education in the responsibilities of Christian citizenship and giving assistance to those forces that are making for social reconstruction, together with the functioning of a minority group of Christian Socialists actively participating in the secular radical movement.

This volume sustains well the tradition of the social gospel within which it is written, though it definitely proposes radical action. It is well supported by a solid foundation of philosophical, theological, ethical, and biblical considerations in the earlier chapters. Its analysis of the economic problem is searching and competent in its middle chapters, and its setting forth of the church's role in the present social scene is vigorous and challenging.

It is a significant contribution to the literature of the social gospel.

William Clayton Bower.

University of Chicago.



WELLS, H. G., *The Anatomy of Frustration*. Macmillan, 1936, 217 pages, \$2.00.

The author discusses in an interesting fashion some of the problems which have frustrated the encyclopedist and utopian H. G. Wells. He does this by reviewing an imaginative eleven volumes of one William B. Steele, an American industrialist, soldier, philosopher and lover. This is contrasted to Robert Burton's seventeenth century, *Anatomy of Melancholy*, which is a philosophy of despair. Steele's whole argument of escape from the terrors of frustration is by means of disinterested preoccupation, a "merger-immortality." The primary desire of human beings, he says, is freedom, and most of the world's woe is due to forces frustrating that freedom. Offset to war is an education stimulating excitements far more splendid and satisfying than war—a vast *Kultur-Kampf*.

The book is filled with characteristic Wellsian statements but—two suggestions of Steele's are startling. He argues that the whole Nazi philosophy is essentially Jewish in spirit and origin, Bible-born, an imitation of Old Testament nationalism; he states that one of the greatest frustrations to human unity is the Professional Champion of a particular minority. The one panacea for all the ills of mankind, individual and collective, is Love, the disposition to correlate and merge individual interests with those of others. He closes his book with a hope that the progress of science or knowledge will prove the evolving divinity in humanity. An individual may fail but man persists and "makes a pattern better than he knows." The book has a wholesome and vigorous philosophy but many details will arouse opposing views.

E. J. Chave.

University of Chicago.

## RECENT BOOKS

### RECENT RELIGIOUS LITERATURE

MARTIN, ARTHUR D., *The Holiness of Jesus*. Cokesbury, 1936, 251 pages.

GOODSPEED, EDGAR J., *The Story of the Bible*. U. of Chicago, 1936.

BAIN, JOHN A., *The Foundations of Christian Faith*. Clark, 1936, 112 pages.

HOLT, IVAN LEE, *The Search for a New Strategy in Protestantism*. Cokesbury, 1936, 190 pages, \$1.50.

Dr. Martin has written an important book in his *Holiness of Jesus*. He comes to grips with the main contention of modernism and orthodoxy, with a clear and objective examination of the sources. This is what present day scholarship needs. It is well to have the writing of the propagandist and the writing of the objective historian contrasted.

In the *Story of the Bible* Professor Goodspeed has done a real service in bringing together into one volume his *Story of the Old Testament* and his *Story of the New Testament*. This book ought to have a wide use as a text book in schools and colleges. It would be an excellent text for use in high schools which have in the recent past introduced Biblical Literature as an elective course. Several states have now taken this wise step. Professor Goodspeed approaches the study of the Bible from the historical and literary points of view.

Dr. Bain, in his *Foundations of Christian Faith*, has prepared an excellent introduction to systematic theology for the layman as well as the theologian. Faith is not an intellectual assent to a creed or system but trust in God. Christian faith is trust in God as revealed in Jesus. The discussion is extremely valuable in its analysis of the relation of faith to reason, feeling, conscience, the Bible, miracles, the church. This book would serve as an excellent guide for a series of mid-week group discussions.

Dr. Holt presents the hopes and disappointments of liberalism in Protestant countries with special reference to such groups as the Barthians and the Oxford Movement. This confusion, Dr. Holt finds, goes hand in hand with the economic crisis. In this connection he raises the pertinent question: "Are some of those who favor a peaceful revolution really setting the stage for a bloody revolution by their insistence on a speedy overthrow of capitalism?" This is a question Protestant leaders may well ponder in this day of raucous voices and disagreeing demagogues. Dr. Holt believes that by working for a united church we can most easily solve our present day problems.—C. A. Hawley.



COLWELL, ERNEST C., *John Defends the Gospel*. Willett, Clark, 1936, \$1.50.

Professor Colwell presents in this book a clear cut thesis: the Gospel of John, not written to add material to that already in the Synoptic

Gospels, refutes charges brought against the New Movement by religionists and philosophers in the Hellenistic world whither Paul had carried it. The charges brought were similar, thinks Professor Colwell, to those brought by Celsus and answered in part by Origen. John was an earlier apologist. There is truth in this assertion, but it seems to the present reviewer that the argument is forced. The Logos interpretation is too easily dismissed. As a matter of fact it can be just as easily shown that the Logos identification runs through the Gospel and explains many of the points much better than the author thinks. For example, miracles in John's Gospel are *signs* proving the Logos creative power. Colwell thinks they were meant to prove that Jesus was not a magician. The book, however, is provocative of thought and will undoubtedly receive many rejoinders.—C. A. Hawley.



DUFFUS, R. L., *Democracy Enters College*. Scribners, 1936, 244 pages, \$1.50.

Mr. Duffus is a newspaper man on the staff of the *New York Times*. In this stirring volume, financed by the Carnegie Corporation, he studies the American college from the chaotic time preceding the Carnegie Units reign, through that reign, to the current tendency toward the evaluation of the individual student and the utilization of such evaluation as the basis of further education.

He praises American higher education for raising rather than answering questions. He is convinced that we shall educate far more of our youth till they are twenty years of age on the secondary level, and then provide an increasing variety of opportunity for them.

He has approached his problem—"the rise and decline of the academic lockstep"—with open mind in true experimental style. He has not found a single, definite, definable answer. We rejoice that he has not. Of one thing he is sure, that experimentalism, not dogma, dominates the academic scene today.—W. A. Harper.



ELIOT, T. S., *Essays Ancient and Modern*. Harcourt, Brace, 1936, 203 pages, \$2.00.

Mr. Eliot's reputation is so well established and so high in critical circles that if his latest collection of essays should find itself in the best-seller class, few would be surprised. He is read because he has intellect as well as distinction and style.

The present volume is welcome chiefly by reason of the fine new essays it offers in addition to old ones republished in revised form. The present reviewer has one quarrel with Mr. Eliot—over his unmodern brevity and conciseness. He raises more questions than he answers; and the questions are always so important! Take, for example, the essay on modern edu-



cation and the classics. Mr. Eliot here makes a vigorous and amply-justified attack on modern education and argues that all true education is necessarily religious and, therefore, should be offered not in huge universities, in competition with football, dances and fraternity snobbery, but in a kind of monastic institution. This is very fine, but one cries for more, at least ten pages more. The same is true of the essay on Tennyson.

The essays on Pascal and Baudelaire are as subtle as they are illuminating. It cannot be said that the essays which discuss religion, Catholicism, Christian unity and modernism are equally illuminating. Mr. Eliot is very careful to qualify his statements, but the qualifications, while manifestly reasonable and sound, leave one uncertain. His incidental comments on the League of Nations, war, liberalism and humanitarianism are eminently judicious. Mr. Eliot is a very peculiar "tory." He belongs to no school, and he is not likely to find any. All schools should study him.—*Victor S. Yarros.*

FORLANO, GEORGE, *School Learning with Various Methods of Practice and Rewards. Teachers College*, 1936, 114 pages.

The author's purpose in making this study was to employ various principles of learning in classroom situations, and to note their effectiveness. Three learning principles were selected for experimentation: (1) that, other things being equal, "a combination of reading and recitation is more effective than mere re-reading"; (2) that "reward, in general, increases the rate and amount of learning"; and (3) that "an immediate knowledge of results is more beneficial than a delayed knowledge of results." These three principles were validated by the study.

Two other results of significance were, that "the potency of a promised reward is as great, and in some cases slightly greater, than an actual reward"; but that "the efficiency of rewards was not as great as would be expected." The author is careful to point out that the study did not include an analysis of attitudes produced in the child as a result of methods used.—*A. J. W. Myers.*

HAMPTON, VERNON B., *Reorganizing the Social Studies. John Willig Press, Stapleton, New York*, 1936, 60 pages, \$1.25.

Dr. Hampton is concerned with making high school experience as significant as possible for young citizens. He finds many failures in the present system because of the lack of adaptation of curriculum to their capacities and needs. Reviewing some of the present trends, he believes 75% of the high school students should be in trade or technical schools rather than in academic institutions which prepare for college. He sees the social sciences as especially valuable in giving these young people an understanding of society, and their place in it. The various attempts to integrate the contributory subjects of history, economics, government, geography and biology are discussed, also the experiments in character education. A better preparation of teachers, more unified administration and more careful attention to the total experience of the

student are emphasized. The book is brief, but suggestive for religious educators seeking to integrate the church program and religious education with the school forces working for character education.—*E. J. Chave.*

KAGAWA, TOYOHIKO, *Brotherhood Economics. Harper*, 1936, 207 pages, \$1.50.

The Rauschenbush Lectures for 1936 were given by the great Japanese Christian, Kagawa. Of course, he gives himself to discussing cooperatives of seven kinds, on the national and international scale, as the sure method of curing the economic diseases of mankind. He would not use force to advance his ideas, but would go at the matter deliberately and gradually. He does not think that an inheritance tax of fifty per cent would be too much. (Certainly our income tax now exceeds that amount in many cases.) So far as possible, merchants of the capitalistic order should be used as managers of cooperatives.

The great Christian does not think the present Church can insure world peace, but a world cooperatized can cure the ills of war effectively. He knows Christian history and the cooperative movement around the world and brings his knowledge of both to bear upon his discussion. It is the first time he has set forth in such fashion his theory of Christian economics. The Christian world will gladly and profitably read this outline, which in lecture form was captioned "Christian Brotherhood and Economic Reconstruction," but in its revised form carries the briefer title of this gripping volume.—*W. A. Harper.*

LAIDLER, HARRY W., *A Program for Modern America. Crowell*, 1936, 515 pages, \$2.50.

The author is a left-wing socialist leader, executive director of the League for Industrial Democracy. His point of view and his general philosophy are implicit throughout. Mr. Laidler not only furnishes a moderately radical and constructive program, which covers numerous grave problems of the day—child labor, unemployment, relief, social insurance, safe banking, stable money, peace, civil liberty, constitutional reform, etc.—but introduces and illuminates each item discussed in a scholarly and comprehensive way. He is accurate in his history and his contemporaneous data. Readers who may not reach the conclusions or morals pointed out by Mr. Laidler will be helped by the valuable data he supplies.

Mr. Laidler has given us a notable contribution to the new United Front movement which is today effectively fighting war, fascism and plutocratic reaction with sobriety, vigor and hard practical sense.—*Victor S. Yarros.*

LAIRD, JOHN, *An Enquiry into Moral Notions. Columbia U.*, 1936, 318 pages, \$3.25.

While Professor Laird confesses that the New Intuitionists of Oxford have caused him to renounce the monism of a "shady past," he is hardly prepared to admit a pluralism of self-evident duties in the manner of Ross and Prichard. The thesis of the present essay—one

of the first seriously to cope with the current situation in British ethical theory—is that no adequate and coherent system can be based upon such ideas as virtue, duty, or beneficence taken alone. These three are presented as categories jointly required to define moral notions. Thus an ethic of benefit considers an act in respect to its consequences. The resulting thin utilitarianism may be remedied by considering the character and motives of the agent (virtue) and by reference to general forms regulating the execution of well-doing (duty).—*W. A. Wick.*



LESLIE, ELMER A., *Old Testament Religion in the Light of its Canaanite Background. Abingdon, 1936, 289 pages, \$2.00.*

One of the significant trends in present-day study of the Old Testament is an increased recognition of the importance of Canaanite beliefs and practices for the history of Hebrew religion. A result of this interest is the present volume, that presents in broad scope this Canaanite background and traces its influence through successive periods of Israel's religious development to what the author calls "the final synthesis" in the writers of 627-538 B. C. The book is important; one will find in it a brief but lucid presentation of facts and views that must command increasing attention of those who wish to understand the Old Testament. And however dubious certain details of the treatment may appear, and there are numerous faults, the careful reader will yet be aware of a freshness of viewpoint that is challenging and frequently highly illuminating.—*W. A. Irwin.*



PAYNE, FERNANDUS, and SPIETH, EVELYN W., *An Open Letter to College Teachers. Principia Press, 1935, \$3.25.*

The average professor of science is none too friendly to educational innovations and is somewhat scornful of progressive movements in college administration. Not so the zoologists Payne and Spieth, whose "Open Letter to College Teachers" contains an excellent review of many of the administrative attempts at improvement of college problems. Although they express considerable doubt at the scientific bases of determining educational questions, they nevertheless give a very thoughtful summary of many of the important considerations now troubling the academic world.

The layman's bias shows up somewhat strongly also in such references as "narrow vocational courses in the School of Education," and "snap courses in the School of Education." They try to settle dogmatically many moot questions in their introductory analyses, but in the chapters on "Colleges as Experimental Laboratories" and "Experimental Methods," they discuss as thoroughly as the average reader would desire, some of the important changes in college technique during the past decade or so. Chicago, Antioch, The Cooperative Plan at the University of Cincinnati, Claremont Colleges, Colorado College, Bennington College, and Bard College are presented as among the best in the newer plans. The long experiment of Min-

nesota's faculty, Ohio State, Cornell, and others, on laboratory methods, individual instruction, and class size are summarized very carefully.

A chapter on "Great Teachers" contains some inspiring reminiscences of the true leaders of the profession—David Starr Jordan, Henry Adams, William Kilpatrick, William Lyon Phelps, G. Stanley Hall, Mark Hopkins, and others.

College students are divided into two classes—"The Elite" or "sulphites," and the "Hoi polloi" or "bromides." Honors courses, preceptorial and tutorial, and class sectioning provide opportunity for the former group, brought to a climax in the Princeton Institute for Advance Study and Harvard's Society of Fellows. The latter 90% are cared for through selective admissions, remedial work, personnel guidance, and adjusted curricula such as that of the General College of the University of Minnesota.

Following this is an excellent treatment on the measuring of human abilities and achievement both by the traditional and by the new type examination. A selected bibliography of over four hundred recent titles concludes a most instructive volume for the busy academician or scientist who is open minded and wants adequate information on how colleges are really operated today.—*H. F. Hancock.*



PERRY, CHARLES M., *Editor, Higher Education and Society. U. of Oklahoma, 1936, 323 pages, \$3.00.*

EISNER, MARK, *A Lay View of Some of the Problems of Higher Education. Dial Press, 1936, 79 pages.*

Professor Charles M. Perry of the University of Oklahoma writes the introduction to this symposium on higher education by twenty-five educators. The volume commemorates the tenth anniversary of the Presidency of William Bennett Bizzell at the University of Oklahoma. This commemoration took the form of an educational conference for the Southwest and most of the contributors to the volume came from that section. The conference faced the place of higher education in the Southwest under seven main heads: The Relation of Higher Education to Society; Higher Education, Its Provinces and Organization; Higher Education and the Control of Physical Environment; Higher Education and the Control of Social Environment; Higher Education and the Training of the Social Technician; Higher Education and the Creative Arts; and Higher Education and the Society of Tomorrow. While most of the speakers are not widely known scholars, the book will be read with appreciation by serious students of education.

Mark Eisner is a member of the New York bar and chairman of the Board of Higher Education of the City of New York. In the midst of his duties as a lawyer has made numerous addresses. Seven are given in this volume and treat such problems of education as Unemployment, the College Woman, New Concepts, Taxation, Personality and Tolerance, Humor, and Patience. Dean Russell of Teachers' Col-

lege writes the introduction and endorses the book wholeheartedly.

The author is determined to see that every ambitious young person has the opportunity of higher education. That is good Americanism. Is it also sound educational idealism?—*W. A. Harper.*



RALL, HARRIS F., *A Faith for Today.* Abingdon, 1936, 284 pages, \$2.00.

Professor Rall of Garrett Biblical Institute has written a book "for men who want a faith by which to live." In simple, concise language he discusses the meaning of faith, Christianity, the relation of science and religion, the problem of evil, prayer, the Bible, and immortality. Professor Rall finds the solution to all these problems in the teaching of Jesus, which is "a summons to fare forth on the road of experiment and adventurous search, with faith in a living God and a growing knowledge of the truth." This is reasonable. Let men and women experiment with Jesus' way of life as they have with the way of the war-makers, then we shall have peace. This book is well arranged for class discussion. It would be an excellent substitute for the average adult quarterly.—*C. A. Hawley.*



SCHAFER, JOSEPH, *The Social History of American Agriculture.* Macmillan, 1936, 300 pages, \$2.50.

This book comprises a series of carefully prepared lectures delivered by the author, who is the superintendent of the State Historical Society of Wisconsin, at the University College, London. It is eminently readable and interesting. There is not a dry page in it.

Why, asks the author, has the farmer always been a sort of radical, as historians point out? Why has he demanded greenbacks, silver money as well as gold? Why has he demanded and obtained direct primaries, direct election of senators, government control of railroads? What is his program today? Mr. Schafer answers these and other questions. He tells his absorbing story in five chapters, explaining many things which few city dwellers understand—such as the reason why we have no wheat aristocracy—and then, in three additional chapters discusses new social and political trends in rural life. His closing pages deal with the AAA. He is no partisan. His treatment of the whole problem of agriculture is philosophical and sound.

Decidedly, a book to buy and read.—*Victor S. Yarros.*



SCOTT, WILLIAM, *A History of the Early Christian Church, Cokesbury,* 1936, 375 pages, \$2.50.

The reviewer has never met a work in this field quite so delightful to read. "It has grown out of college courses in the New Testament and is intended primarily for undergraduates and other non-professional students who desire an acquaintance with the factors entering into the life of the Church in its formative period." The author is professor of religion in Randolph-Macon College. He "sketches the background and origin of the Christian religion" from the Exile of the Jews to Constantine. It would be

difficult (as well as ultra-censorious) to find a treatment more inclusive, balanced, reasonable and sympathetic.

Thus to write history, however, so evenly, so judicially, so soothingly is to deprive it of reality, and the effect of unreality is heightened by the evident attempt of the author to compromise on disputed points, such as early Christian communism. But for those who know what the extreme lights and shadows are, the philosophic calm of the treatment is delightful.—*Charles Lytle.*



TUTTLE, HAROLD S., *The Campus and Social Ideals.* Published by the author, 1936, \$1.50.

A radical change in curriculum of colleges which undertake to train youth for citizenship is suggested in this study by Dr. Harold Tuttle of City College, New York.

He has just completed a survey of the campus agencies which affect social ideals. He discovered that reading magazines dealing with social problems was more effective than the study of history. Cooperative projects in social service appeared more valuable than the study of literature. The influence of the instructor was shown to be more significant than the subject taught. Working to pay one's way through college is definitely favorable to social idealism.

Social motives are only slightly dependent on intelligence quotient, according to Dr. Tuttle's findings. College grades show still less relationship to social growth. The total complex of college life tends toward a slight increase in social-mindedness in the freshman year; awakening those who previously tended toward individualism to greater growth in social motive than those who entered with a less individualistic attitude. But the encouragement of free reading of stimulating journals, participation in service projects, and work toward self-support greatly increase the gain.—*Walter Hoffman.*



WESTAWAY, F. W., *The Endless Quest—3000 Years of Science.* Hillman, Curl, 1936, 1080 pages, \$5.00.

Recorded history permits us to understand the principal scientific concepts of human beings as far back as 3000 years ago. Through archaeology we may understand some of the achievements of primitive man, as far back as the Old Stone Age. Persistently, for more than a hundred thousand years, man has been discovering more about the nature of the world and the universe in which he lives. The unquenchable spirit of curiosity combines with utility to stimulate discovery, while entrenched conservative interests, usually of institutional religion, tend to slow progress—where they should stimulate progress. It is interesting how religion is always a conservative force, when it should be a pioneer. Cf. Sheldon's *Psychology and the Promethean Will.*

An eminent British scientist, in this present work, traces the development of man's progress in scientific thinking and discovery. He has written a magnificent volume. Reverence characterizes the treatment, whether in the physical or the living realms. Throughout runs an under-

current of appeal, that the forces of reason and of emotion, of science and of religion, may come to cooperate in a united search, directed to the greater understanding and control of life.—*Frank Meyerson.*



WILLIAMSON, O. J., Provisions for General Theory Courses In the Professional Education of Teachers. *Teachers College*, 1936, 185 pages, \$1.85.

Dr. Williamson assumes that Teachers College and the Departments of Education at State Universities fill a worth while place in the professional training of teachers, particularly because they train students to evaluate education critically. In this book, he shows provisions now made, and that might well be made. He sums up in eight recommendations:

1. All teachers should develop a philosophy of education.
2. At least one such course should be required of Teachers College graduates.
3. Principles or philosophy of education at present meets this requirement best.
4. In such a course the point of departure should be the conflict in social ideas so characteristic of the present-day.
5. All faculty members of teachers colleges should be thoroughly grounded in such a course.
6. Teachers of such courses should be thoroughly prepared.
7. Such course-teaching requires special preparation.
8. Such teachers should play an important part in shaping policies.

In fact, more can be said for courses in theory in academic situations and in the preparation of teachers than for any other approach to the professional preparation of teachers. Of what value, it may be asked, is it to be able to teach and not to know what it is all about?—*W. A. Harper.*



WRIGHT, QUINCY, *Editor*, Neutrality and Collective Security. *U. of Chicago*, 1936, 277 pages, \$2.50.

Four lecturers on the Harris Foundation, 1936, present their views on the problems of collective security. Professor Alfred Zimmern of Oxford University believes that the political immaturity of mankind forbids the forming of a world state. Meanwhile, he advises cooperation between the "welfare states" against the possibility of aggression by "power states." More specifically, he recommends closer relationships between Great Britain and the United States.

Dr. Dodd, Ambassador to Germany, concludes that "freer commerce, regulated industry, redistribution of populations, and abandonment of war are the major items in any system of recovery for our generation."

All who are interested in the proposed neutrality legislation for the United States will find much profit in the analysis of the discussion as presented by Mr. Charles Warren. His thought moves in the direction of a discretionary neutrality, although he is conscious of the difficulties which beset this course.

According to Dean Edwin D. Dickinson of the University of California, the United States may be counted upon to take a part in sustaining a system of collective security, but public opinion will not for many years to come support the affirmative sanctions of force.—*Roland W. Schloerb.*

## BRIEFER MENTION

BARTKY, WALTER, Highlights of Astronomy. *U. of Chicago*, 1936, 280 pages, \$3.00.

The University of Chicago needed a new textbook for the astronomy section of its introductory course in the physical sciences. Professor Bartky has written it. The significance of the book lies in its style: informal, breezy, popular. The content and arrangement of subject matter is that usually found in comprehensive works on astronomy, and the author has not evaded the more difficult concepts. The style, however, carries one along and makes the reading and actual study a pleasure.



BEILER, IRWIN R., Studies in the Life of Jesus. *Cokesbury*, 1936, 319 pages, \$2.50.

With attractive yet unsensational chapter headings, terse yet comprehensive discussion, and swift verbal sketches of significant events, the professor of religion in Allegheny College has written a stimulating volume. He reveals understanding of student minds, of scripture texts, and of the wide range of writings about the life and message of Jesus. He wrestles with real problems, showing varied solutions and giving data from which the reader may draw his own conclusions. The volume will prove useful as a college text or reference book, and will stir ministerial and teaching minds to fresh interpretations.



BROCKMAN, MARY, What Is She Like? *Scribners*, 1936, 210 pages, \$1.50.

Expert experience speaks in this book on personality building for girls. The author, a faculty member at Julia Richman High School in New York City, shares what she has learned about helping girls move through adolescence into gracious womanhood. The style is appealing; content is concrete; suggestions are practical. Section headings aptly reveal what the book is: Habits, Manners, Speech, Grooming, Clothes, Surroundings, Health of Body, Health of Mind, Relations with People, Work and Play, Spending and Saving, True Riches, A Book Shelf.



BURTON, HENRIETTA K., The Reestablishment of the Indians in their Pueblo Life Through the Revival of their Traditional Crafts. *Teachers College*, 1936, 96 pages, \$1.00.

This doctor's thesis deals with a vital problem in a vital way. Dr. Burton is employed by the Bureau of Indian Service and has opportunity to use her intimate knowledge in a

helpful way. She is certainly right in her general position that the adult Indian must be taught through re-establishment of the traditional crafts to supplement his meagre earnings from subsistence farming. This will not be the same for all tribes. Each will have to be individually studied and its crafts re-established or revived accordingly. It is good to have this careful study preserved in permanent form.

BUTLER, GEORGE D., Editor, Playgrounds, Their Administration and Operation. *A. S. Barnes*, 1936, 412 pages, \$3.00.

The National Recreation Association has sponsored a study of playgrounds and given a valuable handbook to administrators and directors of public playgrounds. It deals with equipment, leadership, program activities, and problems, and is filled with practical suggestive information. The philosophy underlying a recreational program and the necessary education of the public for wise use of the facilities is dealt with incidentally but intelligently and effectively.

CARMAN, JOHN S., Rats, Plague, and Religion. *Judson*, 1936, 246 pages, \$1.25.

Contributions for missions have fallen off in the Northern Baptist Convention. This book is a series of stories told by a medical missionary of the Baptist Church in India, designed to stimulate giving. An appalling need is shown for medical service and hospitalization. It is almost unbelievable that health should be so wrapped up in superstition, ignorance, and fatalism. The book makes a powerful appeal for support. The author is a propagandist, not a teacher. His impressive tales speak a wonderful opportunity for Christian service. It is a book well worth reading.

EGGLESTON, MARGARET W., The Use of the Story in Religious Education. *Harpers*, 1936, 76 pages, \$1.00.

This little book is full of practical help for teachers and parents and those who have never told stories. Besides the clear but brief statement of principles, a group of Miss Eggleston's stories is included. Jim the Bank Boy, the Picture that Lived, and His First Offense, will be used often by story tellers. A banquet with stories instead of speeches offers a real suggestion.

EMMET, DOROTHY M., Philosophy and Faith. *Student Christian Movement*, London, 1936, 164 pages.

A lecturer in philosophy at Armstrong College, Newcastle-on-Tyne, writes interestingly about the relation of philosophy to religion. She attacks the old theory which formerly went through the earth declaring religion to be a form of "symbolic picture thinking" while asserting that philosophy could dispense with symbols. All thinking makes use of symbols. Miss Emmet clearly differentiates philosophy from religion: Philosophy is intellectual interpretation and stops there; religion, on the other hand, "is

an insight into something that demands worship."

EVANS, ALICE P., Lee Chung. *Judson*, 1936, 174 pages, \$1.00.

Mrs. Evans, better known as Alice Pickford Rockaway, has written some half-dozen stories dealing with Chinese life. This volume is exceedingly interesting, compounded as it is of fiction and fact and treating of problems that characterize Chinese life in the Old Country and in America. It is doubtful if one will lay it down till it is completed, once he has begun to read it. Not a book for intellectuals, it stirs the heart and leads simple-minded persons to accept the way of the Christian. It is the best type of missionary story.

FAHLING, ADAM, The Life of Christ. *Concordia*, 1936, 742 pages.

On the basis of recorded history and biblical manuscripts, a scholarly minister has written a painstakingly accurate and yet profoundly interesting life of Jesus. Accepting the accuracy of original documents, he tries to penetrate through textual criticism to discover exactly what they were. Believing in miracles, he describes and interprets them in accord with the original intent of the gospel writers. The book is well documented from Latin and Greek sources, and furnished with numerous charts. For students who accept the theological assumptions of moderate Lutheranism, the book is a treasure.

GLOVER, CARL A., The Easter Radiance. *Cokesbury*, 1937, 112 pages, \$1.00.

The customs and convictions which have given rise to the Easter celebration are presented by the pastor of the First Union Church of Quincy. There is a selection of Easter poetry from various centuries, as well as a treatment of Easter music, liturgy and symbolism.

HAMPTON, VERNON B., Religious Backgrounds of the White House. *Christopher*, 416 pages, \$3.00.

Lincoln was a church member, according to evidence presented here. Twelve Presidents and First Ladies came from parsonage homes. This study, showing the religious backgrounds and interests of the presidents and their wives since the nation came into being, is an illuminating commentary on the character of the executives, and also of the electorate. The sidelights in the story are often very interesting.

KRETZMANN, P. E., The Foundations Must Stand! *Concordia*, 1936, 123 pages, 75c.

The Bible is completely and verbally inspired: *inspiratio Verbi per verba divinitus data*. Upon this foundation the Christian faith must rest, believes Dr. Kretzmann. He examines the ideas of inspiration held by various Christian writers, conservative and liberal, lets the Bible speak for itself, answers various objections that might be raised, and draws very clear conclusions that inspiration of the Bible is plenary and verbal.



LEE, UMPHREY, John Wesley and Modern Religion. *Cokesbury*, 1936, 354 pages, \$2.50.

A new book on John Wesley by the Dean of the School of Religion of Vanderbilt University is most welcome for Wesley was one of the most seminal thinkers of the eighteenth century.

Gradually we are beginning to understand that neither history nor literature can be separated from religion. Dr. Lee's contribution lies in the fact that he has definitely related John Wesley to the currents of present day religion. He shows how Wesley tried to conserve the older Anglican Theology, and to unite with it the mystic and the intuitive values which he discovered to be highly important.

The accurate use of sources makes this book of permanent historical value.



LEIGH, ROBERT D., Group Leadership. *Norton*, 1936, 259 pages, \$2.50.

President Leigh of Bennington College has been bothered by the fact that the "rules of order" and books on parliamentary procedure were prepared for senates and formal debating societies, and are really not adequate for the ordinary informal group. He has simplified the rules, therefore, and presents here both a code and a very human discussion of how a chairman goes about the task of guiding a group to successful action.



LIFE ETERNAL, Excerpts from the Writings of Bajaulah and Abdulbaha. *Roycrofters*, 1936, 178 pages, \$2.50.

Quotations from two leaders of the Bahai movement are grouped under special headings. These writings have an abstract character which makes them difficult reading for an uninitiated western mind, but which seems peculiarly appealing to members of the cult. The value of the book is enhanced by an attractive format.



LINCOLN STEFFENS SPEAKING. *Harcourt, Brace*, 1936, 315 pages, \$2.50.

Lincoln Steffens was a writer, now dead six months. In ten years he has written enormous quantities of pungent paragraph material commenting upon every phase of contemporary American life. In the last weeks of his life he drew the richest and most pungent of this material together into a book. This is the book, epigrammatic, commentative, spicy, every paragraph of which makes one think.



LOGSDON, MAYME I., A Mathematician Explains. *U. of Chicago*, 1935, 189 pages, \$2.50.

Mrs. Logsdon has surveyed the entire field of mathematics, beginning with the simpler conceptions of arithmetical number, passing through algebra and geometry to calculus. A thoughtful, educated adult without much mathematics can follow it through and learn much. Practical applications of mathematical principles to human living and understanding are the most

significant aspects of the book. It is designed for the mathematics section of the general physical science course at the University of Chicago.



MOORE, ERNEST C., The Story of Instruction: the Beginnings. *Macmillan*, 1936, 380 pages, \$3.00.

At the beginning of the Iron Age the Dorians came into Greece and began a civilization which developed into Sparta. The evolution of an educational system to fit the growing needs of that kind of regimented life followed, and the author describes it. In Athens, where a spirit of individual freedom and democracy arose, a vastly different system of education evolved. That, too, the author traces. And in Rome likewise.

The contrasting social ideals and their corresponding educational systems are of particular interest today, when the same two systems of political thought, regimentation vs. freedom under democracy, are struggling for world dominance.



MUNKRES, ALBERTA, Personality Studies of Six-Year-Old Children in Classroom Situations. *Teachers College*, 1936, 181 pages, \$1.85.

This is a doctor's dissertation, reporting studies of ten children in different classroom situations in public, private and church schools. After exploratory observations, eighty 5-minute intervals were carefully studied for each child and records made according to an analytic schedule giving attention to Social Relationships, Work Relationships, Position in Group, Emotional Responses, and Special Manifestations. The result is an interesting series of personality portraits, but yields no general principles regarding the personality of six-year-olds. The author regrets that there are no norms and this study is too limited to provide them. There are some suggestive methods for observational study of children, intended as a guide for teachers-in-training.



MURRY, JOHN MIDDLETON, Between Two Worlds. *Julian Messner*, 1936, 500 pages, \$3.00.

"Wandering between two worlds, one dead, the other powerless to be born . . ." This quotation from Matthew Arnold is the beginning of this novel autobiography. In it the eminent British literary critic lays bare his soul from birth through the period of the World War. It is a psychoanalytic study, revealing the impulses, loves, fears, blunders and successes of each period of his life, and probing deep to discover what each did to his personality. At the close, in 1918, he was wandering, bewildered, "between two worlds."



RANKIN, O. S., Israel's Wisdom Literature. *Clark*, 1936, 272 pages, \$4.50.

Dr. Rankin's purpose is to show the bearing of the wisdom literature upon Jewish (and consequently Christian) theology, and on the history of religion. This he has done through an analysis of the literature to discover its bearing upon such concepts as humanism, responsi-

bility, reward and retribution, resurrection and immortality, and monotheism. These ideas, all of which are basic to Christianity, entered the thought of Jesus in large measure through the wisdom literature, and entered the interpretations of the gospel writers through the same source.

SAYLES, MARY B., *Substitute Parents. Commonwealth Fund*, 1936, 309 pages, \$1.75.

How do foster children differ from own children? How do foster parents differ from own parents? What suggestions can be made that will help the relationship to become the most constructive possible? After a considerable amount of investigation through child-placement agencies with successful homes, the author has written a book which canvasses the entire subject objectively, and yet with a human interest motif.

SHERILL, L. T., and PURCELL, J. E., *Adult Education in the Church. Presbyterian Committee of Publication, Richmond, Va.*, 1936, 290 pages, \$1.35.

This is intended for a leadership training course in the Presbyterian church, though it is not narrowly denominational. It begins with a review of the present movement for adult education in the United States and a statement of capacities and interests of adults. It follows in general a church centered program, of conservative theological trend and biblical emphasis. There is no clear-cut social role and no interpretation of creative experience in learning. Religious education is looked at largely as indoctrination and habituation within the organized groups and services of the church.

SMITH, ANDREW, *I Was a Soviet Worker. Dutton*, 1936, 298 pages, \$3.00.

The author is a trained machinist, and has been a communist since 1924. In 1932 he went to Russia as an immigrant goes to the Promised Land, to serve and to live. He discovered a bureaucratic dictatorship in control everywhere, and no freedom of discussion that might in any wise effect changes. Many abuses are developing, he feels, that need drastic change. After three years he returned to the United States completely disillusioned with communism in Russia, and prophesying that another revolution, or a foreign war, would have to come before the dreams of the revolutionists of 1917 of a land of equality and of opportunity could be realized. The record, as he presents it, is devastating.

SOCKMAN, RALPH W., *The Paradoxes of Jesus. Abingdon*, 1936, 264 pages, \$2.00.

The writer thinks of the "gospel record of Jesus as the greatest mystery story ever written." He does not evade the difficulties in the paradoxes of Jesus by following the theory that Jesus was incorrectly quoted or by accepting the idea that they constituted an "interim-ethic" only. He believes that Jesus made use of the paradox as a means of dealing with the super-rational elements of life. He did not outrage

reason; he outran it. Fourteen paradoxes in the gospel teaching are given extensive examination.

STEIGER, G. N., *A History of the Far East. Ginn*, 1936, 928 pages, \$4.75.

"Of all the influences which tended to create Far Eastern cultural unity the most important was religion . . . the religious thought of India . . . a common religious heritage."

On the basis of this unity of culture, of religious culture, Professor Steiger seeks to interpret the political and economic, as well as the spiritual, history of Asia. There is a strength, a ruggedness, a persistence to it, which permits this culture to pass through the apparently severe surface changes of the centuries essentially unmovable. In the light of that basic unity of culture, the Orient is at the present time drawing closer together into a unit that unitedly will come to face the culture of the West.

TEMPLE, WILLIAM, *Christianity in Thought and Practice. Morehouse*, 1936, 112 pages, \$1.50.

The Archbishop of York holds that the political problems of our generation and that which will follow ours are "truly problems in theology." Ethics is a part of theology, so is philosophy; and both ethics and philosophy deal with relations between people. What, for example, is the relation possible between the pacifist and other people? Between the pacifist and his pacifism? The Archbishop holds that the church cannot solve the political problem, but it can inspire men and women with a theology which will make them problem solvers.

WEATHERHEAD, LESLIE D., *It Happened in Palestine. Abingdon*, 1936, 325 pages, \$2.50.

Dr. Weatherhead some years ago wrote a life of Christ, but since then he has become expert in religious psychiatry. Here he carries forward the principles enunciated in *Psychology and Life* to the incomparable Nazarene. The reader will greatly profit by his insights into the eighteen cities with their incidents as they yield their inner truth to the psychiatric art.

It is a different sort of life of Jesus that greets one in these pages, fresh, bold, uplifting. He has not seen anything which the consecrated heart may not readily approve, but he has seen it first and pointed it out unmistakably.

WHALE, J. A., *The Christian Answer to the Problem of Evil. Abingdon*, 1936, 96 pages, \$1.00.

In attacking the problem of evil, which has baffled the best minds from the time of Job to the present day, President Whale (of Cheshunt College, Cambridge) finds the solution to lie in the very texture of the universe itself. All things are in a state of development; but in the evolutionary process there is moral meaning. He holds firmly "that a world with suffering and bravery in it is better—that is, of greater ultimate worth—than a world with neither in it. Joseph in the ancient story had solved the problem of evil when he said, 'Ye thought evil against me, but God meant it unto good.'"

